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Foreign Correspondents, Hundreds of Watchmen at the Crossroads of the World

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JERUSALEM, FROM THE MOUNT OF OLIVES

EASTER IN JERUSALEM

BY ASHLEY DAY LEAVITT

Dr. Leavitt, pastor of the Harvard Church, Brookline, and Chairman of the Prudential Committee, was a member of the Jerusalem Council held last Easter. He brings out the central theme of the Message of the Council.

FORTUNATE is the pilgrim to Jerusalem at Easter time, if he has had two weeks or more to find what every Christian traveler to the Holy Land so eagerly seeks. It is not found at once. It is not easily found at all. It may not be found where it was expected. But it is there to *be found.*

Somewhere it will come more vividly, more grippingly than any anticipation. It may come on some hilltop, overlooking Galilee or Jerusalem itself. It may come in a field amid the profusion of flowers, or in a garden among the trees. It will grow more vivid along some stony path across the ridges, or in some village street thronged with people who make the gospel stories seem like tales of today.

Up from the road the realization will come, from under the olive trees, from every contact with the picturesque people, and it will be a wholly new impression of the reality of the life of Jesus. He lived! No mythical figure is Jesus, no creature of a wistful imagination, no unearthly being bearing no relation to our human kind. He was real. A thousand evidences are eloquent of that reality.

The meaning and the power of this sense of the reality of Jesus' life grow greater as one follows that life up to the crowning events of Easter. As the meaning of Jesus' life for our faith grows more divine and eternal, we want to feel the force of the fact of it all. Was that last week, and the triumph of the resurrection following, just a pious fabrication to meet the need of human hearts?

The answer comes to the pilgrim in Palestine as perhaps it comes to no other. It's a marvelous assurance. The Mount of Olives testifies to it. So does the stony, dusty road from Bethany to Jerusalem, with the inevitable pause on the brow of the hill overlooking the city. The slopes of Olivet, where the Garden of Gethsemane must have been, continue the story with tragic emphasis. It is not a matter of alleged sites. That incredible story still vibrates in the air. The very stones cry out. Scene after scene is re-enacted with gripping fidelity in the sensitive consciousness of the pilgrim.

The events of the last week in the life of Jesus make a profound impression on one who moves in and about the city of Jerusalem. There are new understandings leading to new penitences. There is new amazement at the perfect measure of the human heart in Jesus' experiences. New depths of pity are felt at what He endured. After Good Friday there is bewilderment, even depression, and exhaustion. The experience of the modern pilgrim is so real that to him, as to the disciples, the crucifixion is the final word in a tragic human story. The rest of the story that we have been taught seems like a dream of a troubled heart that seeks comfort in imagination. Can there be reality there too?

An Easter Dawn on the Mount of Olives. Inevitably one rises before daylight, restless and with some premonition of the new realization that is to come with the day. It does come with unforgettable power. Perhaps it comes with the light. It grows in force in some sunrise service when the soul vibrates strangely as in a new awakening. There is confirmation in the glowing light in the faces of other pilgrims. There is nothing daunting in the listless look in the faces of the many who do not share the Christian faith. The need is there of just this marvelous truth that is dawning on the heart of the disciple of Christ.

HE LIVES! At last we have it. It is neither sunlight, nor olive trees, nor "the green hill without the city wall" nor the enthusiastic bands of pilgrims in the fields and highways, that tell us. It is Jesus Himself who speaks to us even as He did to Mary, and we hear Him say, "Because I live, ye shall live also."

MOVING ON FROM JERUSALEM

By SECRETARY RIGGS

THE Jerusalem Council, held on the Mount of Olives at Eastertide in 1928, was not a single event, it was the beginning of a process. As the delegates started for their homes, they carried with them a new spirit, a new vision and a new method. Each was afire, and kindled new flames along the way. Some indeed traveled rather widely before reaching their homes. For example, Dr. Endicott, the former Moderator of the United Church of Canada, made a circuit of South Africa, while other delegates carried the inspiration to the Congo Jubilee at Leopoldville in September, and through it the vision was spread to the whole of West Africa. Dr. Stanley Jones, the gentle interpreter of Christ in India, and Mr. David Yui, the Moderator of the National Christian Council of China, have during the past months been inspiring large audiences in America. Thus as of old, ''the churches were strengthened in the faith'' by the message brought by these apostles from Jerusalem.

The inspiration of the Council has been given practical application in various tangible ways. Missionaries on the field and societies at home have been studying their own work, measuring it with the standards of Jerusalem. The Prudential Committee has commended to a dozen different missions of the American Board the specific study of particular phases of the Jerusalem findings. Interdenominational, city-wide missionary conferences have been held in several cities of the United States where the great messages of Jerusalem could be interpreted for the people of a given locality As a climax to these various denominational and interdenominational conferences in America, the Foreign Missions Conference in its session at Detroit during January, 1929, became in reality a reenactment in miniature of that memorable gathering. So valuable has this process proved in the foreign missionary circles of America that the Home Missions Council is planning to develop in a few months here on this side of the ocean what has been called a ''Jerusalem Council for Home Missions.''

As an even more tangible means of spreading the new vision and method developed at Jerusalem, an eight-volume report* has been published which will serve as a guide for the next generation somewhat as the report produced after the Edinburgh Conference of 1910 served as a guide during the last eighteen years. The process begun at Jerusalem is radical, almost revolutionary, in four fundamental ways, and these are fully set forth in the report.

The first new concept is outlined in the first volume and has to do with the essential message of the Gospel. In the introduction to the volume on the Message in the 1910 report we read, ''We have to inquire into the conflict of faiths in the non-Christian lands.'' In the introduction to the Jerusalem volume, a Chinese teacher is quoted as saying, ''Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these new forces; scientific agnosticism, materialistic determinism, political fascism and moral iconoclasm.'' The earlier Message was to a separate geographical unit called the Non-Christian world. The 1928 missionary Message is for a world that is un-Christian, both East and West. This Message is Jesus Christ. ''Its end is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ, the living Saviour.''

The second new beginning lies in the method of transmitting this Message. The second volume of the 1928 report states, ''Religious Education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ.'' Jesus is discovered anew as the great Teacher, and ''our object is not that Jesus Christ may be imitated but that He may be absorbed.'' The Jerusalem report contains no volume on evangelism, for that is the very spirit that breathes in religious education in the home, the school, and the church.

The third new concept is unfolded in volumes four, five and six of the report and indicates the field of our endeavor. There is here no survey of geographical areas as yet unoccupied by missionary forces, no arraignment of anti-Christian faiths. Instead, we have revealed to us in its haunting cruelty, industrial injustice, and race hatred, and the great hunger of soul to be found in rural areas. Until these social areas in Shanghai factory and London slum, in Johannesburg mine and New York office, in Indian village and New England farm, are impregnated with the spirit of Jesus, we cannot have a Christian world.

The fourth new beginning is outlined in the third and seventh volumes of the report and sets forth a new partnership in the work of the Kingdom. The old paternalism of the Western church is gone forever. A mutuality of need and responsibility takes its place. The aid of the Western churches is not needed less in the East but ''we believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasures to the spiritual life of those to whom they come." In this spirit of mutuality the International Missionary Council was reorganized with rights and responsibilities shared by all. In the new Committee of the Council one-half of the representatives are from so-called mission lands and one-half from the sending countries.

Thus the Council on the Mount of Olives brought to the attention of the Christian world the immensity of the unfinished task of the church and it created a more elaborate and extended piece of machinery for coöperatively undertaking that task. The grist is of greater variety; the mill is larger; but what about the power? The time and the place of new vision were favorable. In the thronging memories of Olivet and under the influence of Eastertide great sources of spiritual power were generated as the members of the Council sought together the presence of God. But, if we mistake not, in the cumbering cares of today this is the one thing needful which has too often been overlooked as the leadership of the Christian church has measured its need in terms of dollars or adjusted its methods by perfecting organizations.

If the challenge of Jerusalem is to be met; if the larger message of Christ is to be brought into practical contact with the whole life of the world that is yet un-Christ-like; if, in short, the Kingdom of God is to come, it will be as individuals and national churches, missionary organizations and agencies are thrilled and filled with the palpitating power which Jesus himself radiated on the hills of Judea.

*The Jerusalem Meeting of the International Missionary Council. Published by the International Missionary Council, 419 Fourth Ave., New York. Price $7.00.

THE CALL OF THE YOUNGER CHURCHES

By WILLIAM PATON

A quotation from his stimulating book, "A Faith for the World" *(Edinburgh House Press, London) based upon his findings at the Jerusalem Council. A good companion piece to Basil Mathews'* "Roads to the City of God." *The italics in the quotation are ours.*

THE responsible leaders who have risen as the spokesmen of the Christianity of these "younger Churches" [in Africa and Asia—ED.] are neither asking in a spirit of servility for as many missionaries of any kind as can be sent, nor are they in petulance and arrogance saying that none are needed. They know their need of help, and they want men and women who can give them help; particularly—and it may be said that this came out with great clearness in the Jerusalem meeting—they are conscious of needing the help of men and women of *spiritual* experience.

This may surprise some who have been accustomed to think of the missionary as the administrator and organizer, whose service at tasks of this kind are likely to be needed for many years to come in view of the supposed inferiority of the Oriental or African Christians in such work. But the leaders of the "younger Churches" are essentially right in their feeling. Whatever be the place of organization in Christian work, it is utterly unsound that any Church should rely for such service upon foreigners. The Oriental leaders who impress upon us the importance of the *spiritual* life and example, the *spiritual* fellowship and companionship of the missionary, have penetrated to the heart of the matter, and it would be well if their message could reverberate throughout the Churches of the West.

An Indian, speaking at Jerusalem on the Christian message, after explaining that Hindus were on the whole of the opinion that the fruits of Hindu saintliness compared not unfavorably with those of Christianity as they saw it, ended with the words, "If you have the Holy Spirit, pass it on." And the Japanese Kagawa, writing from his sacrificial work in the slums of Japan, says:

> "The future victory of Christianity depends upon the Christian love shown in practical life, so that the love of Christ shown in His death on the Cross is greater than the love of Buddha. Through love we must try to show that God's love through the Cross is greater than the death of Buddha. The Japanese are tired of arguments, and doctrinal sermons make lumps rise in their ears . . . ! Here lies the message of Christianity in Japan: unless the love of Christianity is greater than that of Buddhism, it is very difficult to lead the Buddhist to Christ."

And we have seen that when the "younger Churches" ask themselves what they chiefly want in the missionary and from the older Churches of the West, it is *spiritual life and help.* Who is sufficient for these things?

Mary F. Cushman, Medical Missionary

Dr. Cushman of Chilesso, West Africa, is standing beside a grass house which serves as her "room with bath" at the Annual Meeting time of the Mission.

ONE INCREASING PURPOSE

By DOROTHY P. CUSHING

SQUEAK! Squeak! Squeak! went the big rocking-chair. ''Stop, Mary,'' commanded a soft little voice, ''here is our first missionary station!''

And thereupon Mary F. Cushman and her sister Margaret, three and four years old, respectively, stopped their play train to tell a group of imaginary ''heathen'' assembled at their feet about ''the Lord Jesus.''

''Heredity!'' declares Dr. Cushman when asked how she happened to become a missionary. ''In choosing a career for their children, my father and mother saw no chance for a higher investment of life than in the foreign field, so they dedicated me to this work before I was born. I grew up with that one great ambition.''

There was never a time in the life of Miss Cushman when she was not working for foreign missions, for, following the rocking-chair episode, came the first contribution of ten whole cents earned by Mary and Margaret and sent to Dr. Langdon Ward, Treasurer of the American Board, with a painstakingly printed communication which the busy Treasurer took time to answer with a personal note. In this naive letter, Mary and her sister said:

''Sister and I wanted to send some money to the missionaries so we got some eggs that the old hen hatched out and we had a nice brood of chickens. We named them after missionaries in Japan. They have now grown up. Dr. Davis and Miss Talcott used to fight awfully over the worms we found for them, and they pecked each other, so we had to keep them in separate pens. Dr. Learned was so nice and fat that we sold him last week for fifty cents. Dr. Berry doesn't lay any eggs, so we are going to sell him, too. The others are laying so well that in a little while we shall have a lot of money for missions.''

''Mother, when can I go as a missionary?'' asked Mary at the age of ten.

''Not until you are at least 18 years old, dear,'' was the gentle but firm reply.

And the gloom of a deadening despair enveloped this missionary child as she cried:

''But mother, *eight years!* why, all the heathen in the world will be converted by then, and there will be nothing left for me to do!''

But many more than eight years passed before Mary F. Cushman was able to realize the central ambition of her heart. During this period of patient waiting, she selected the career of doctor as the one in which, as she expresses it, she could ''follow most closely in the footsteps of the Great Physician.''

A thorough-going New Englander is Dr. Cushman, born in Boston, the great granddaughter, granddaughter and daughter of Congregational ministers, with a judge of the Circuit Court of New York and a member of Congress thrown in for good measure. She was graduated from Boston University School of Medicine in 1892, and trained for a year as surgical interne in the Massachusetts Homeopathic Hospital. Later she took graduate work at New York Post-Graduate Medical School.

Following her academic training, she carried on a wide practice in both Maine and Massachusetts, including service as Assistant Physician in the Westboro Insane Hospital. In Maine, Dr. Cushman is especially well known at Castine, Farmington, Temple and all Franklin County, although her practice carried her far afield. She lived in Castine for some time, and there she attended Eastern State Normal School. In 1921, Governor Baxter appointed her to the Board of Registration of Medicine. It is said that this was the first time the position was held by a woman.

During the years opportunities arose for service in the foreign field, but each time something intervened to prevent Dr. Cushman from going. Practicing medicine, aiding her father, and later caring for her aged mother, filled these years, while the hope of ever realizing her desire grew fainter and fainter. It was by chance—but no, for to Dr. Cushman things like this do not happen by chance—that she visited the Rooms of the American Board of Commissioners for Foreign Missions after the death of her mother at a time when she herself was well past the age at which missionaries are sent out, to learn there was a possibility of her going to Africa!

This was in 1922. The American Board knew Mary F. Cushman's background, her sacrificial spirit, her medical skill—but they also knew that she was no longer a young woman. Would she be plastic enough to fit in? Could she stand the strain of readjustment to a new way of life and a new climate?

Finally they said, "We will send you out to our mission in Ochileso, Angola, West Central Africa, but we will have to ask you to raise your own support and funds for your work."

And so Mary F. Cushman had her life's ambition gratified. She is now on furlough in America after six years of remarkable achievement. She is going back this summer, a fully commissioned missionary of the American Board.

Seventy-two miles from the nearest railroad station—500 miles from the sea—12 degrees south of the equator—this was the spot where Dr. Cushman started her new work, and what a start! With only two other white workers on the station, she found herself left alone on the day of her arrival and for sixteen days thereafter on account of the forced absence of her co-workers. She knew no word of Ovimbundu, and the native people knew no word of English. Yet in spite of this seemingly overwhelming handicap, Dr. Cushman declares:

"The way those people took me into their hearts!"

And this devoted American woman doctor in turn took these people into her heart. She loves them as though they were her own children.

"How can you help loving them!" she cries.

But it is when Dr. Cushman is asked to talk about "My boys" that her eyes light up and she narrates incident after incident until forced to catch her breath and check herself, saying with a laugh, "I could keep on forever."

"I would pit that boy against any medical student in America," declares Dr. Cushman of Sapungo, one of the four native lads who have been trained by her, and proceeds to present "reasons why."

Sapungo, who is about 20, is the most gifted as a doctor. He can do practically everything that Dr. Cushman does.

Dr. Cushman in Her Clinic

Our medical friend is about to put medicine in an inflamed eye. The boy looks up to the nurse as if he were facing a real ordeal.

Fires are built in the center of the native huts, which are without chimneys or windows, and the dense, irritating smoke soon fills the interior. As a result irritated eyes are further inflamed, especially among the children whose dirty little fists are thrust into them, causing inflammation and disease.

"His touch," she adds "is more delicate than mine. I have seen him take the bandages from a badly burned child without once causing the child to whimper with pain. He can give chloroform as well as any doctor, and this is not an easy thing to do. We cannot use ether," she explains, "as it freezes in our altitude. Last year a noted missionary doctor was visiting me and an emergency case was brought in. We allowed Sapungo to operate, with this doctor and myself assisting. When it had been brought to a successful close, this man turned to me and said, 'This is one of the happiest days I have spent in Africa.' ''

The second boy, Basil, excels in secretarial lines, although also skilled in medical work. ''Why, he actually wrote the whole book of Psalms in Umbundu on his typewriter when we had too few copies to go around,'' says Dr. Cushman.

Julio, the third boy, is the best nurse. He was sold as a slave to pay the fine of a brother imprisoned as a thief. He was also on the coast as part of a contingent of natives put to forced labor. When he returned, he became a Christian. ''He is the type of lad,'' says Dr. Cushman, ''who will sit right down night and day with a serious case and pull the patient through.''

''A witch doctor had pneumonia,'' continues Dr. Cushman. ''When he found that all his own medicines had failed, he cried, 'Take me to Julio!' Julio then sent for me. To my mind, the man was entirely past saving and I told Julio as much. 'You cannot save him,' I said.

'' 'We can try,' he replied. 'You give me the medicine for him, and I will do the best I can,' and then continued, 'Even if I cannot save him, God can.' '' And Dr. Cushman adds that God and Julio *did* save this witch doctor, who became a Christian as the result of his healing.

The last of the quartet is Chitumba, who has charge of the hospital camp. He is still studying in the hope of passing his examinations in Portuguese. Then he will be able to teach. Every day he makes a tour of the 30 grass huts in the 'hospital.' In the evenings he holds meetings. ''He is one of the noblest boys I have ever known,'' declares Dr. Cushman. ''When he speaks in meeting, he is slow and wordy. Frankly he wearies me, but the people hang on his words—why? Because of the life he lives. He lives his Gospel. If a patient is out of food, he, Chitumba, does not come to me. He takes vegetables out of his own garden.''

There is a woman helper, by name Nafalaku, who must not be left unmentioned. Nafalaku works with the women. The women in Africa are more backward than the men for they are literally tied to their homes. Nafalaku gets the truth out of them by her questioning, she encourages them, and sets an example for them. The African woman takes a two-hour-old baby and gives it a spoonful of sweet beer, a spoonful of mush, and a mashed bean. These are thrust down its throat with the finger. Nafalaku tries to teach these women the right kind of child care and breaks down their every-ready protestation—''But that is *our* way of feeding our children, we have always done it.''

''Even the heathen people of Africa believe in God as an overruling power,'' Dr. Cushman points out, ''but they fear Him and seek to find a key to Him through the supernatural. Thus they build up about themselves a wall of superstition and fear that darkens their lives.''

AN OUTDOOR CLINIC AT CHILESSO

Dr. Cushman and some of her dispensary helpers are taking care of some "cases." Her leading helper, Sapungo, is kneeling in front of Dr. Cushman preparing to sterilize and then to dress a sore on the boy kneeling at his side.

Sapungo, by the way is coming to America for a short course in dentistry. The Doctor believes this will prove an untold blessing to the suffering people of Angola.

Dr. Cushman's Dispensary at Chilesso

This is a sun-dried brick and clay cottage with a thatched roof. There are no wooden floors, for the white ants devour everything of this nature. Dr. Cushman therefore has laid an Atlas roofing as a carpet which can be cleaned and which stands admirably the wear and tear of dispensary life.

Thatched roofs, of course, become dusty and dirty and when the wind blows the dispensary becomes anything but sanitary. The Doctor stretches white cloth for a ceiling.

Dr. Cushman is being given a new hospital building by her American friends.

To illustrate by one incident what Christianity has done to bring light, peace, and happiness to the African, Dr. Cushman tells the story of little Chano who was brought to her for treatment. "Chano" means "Good for nothing" in the native tongue. Why would anyone name a child in this way? It was because the mother had lost one baby, and according to heathen belief, this was the work of evil spirits. Death to the heathen native is never natural. In order, therefore, to cheat and deceive the evil spirits, thus preventing them from taking this second precious one, the mother named her baby "Good for nothing."

"In contrast to this attitude of terror, let me tell you about Lesi, a Christian woman," says Dr. Cushman. "Last year Lesi lost her four-year-old daughter. Instead of remaining at home and wailing, this mother went to the burial spot, and standing there by the open grave, she spoke to the assembled people.

" 'I want you all to understand that this child belonged to God,' said Lesi. 'He has taken his own. We will not mourn for her. She has gone to be with God in peace and glory forever. We have no quarrel with God for taking her. She belonged to Him. If He wants any of our other children or all of our children they are His. If He leaves them with us, we will teach them to love and serve Him.' "

Does this answer the critic who asks why Christians take their religion to a non-Christian land where "the natives have their own religion?"

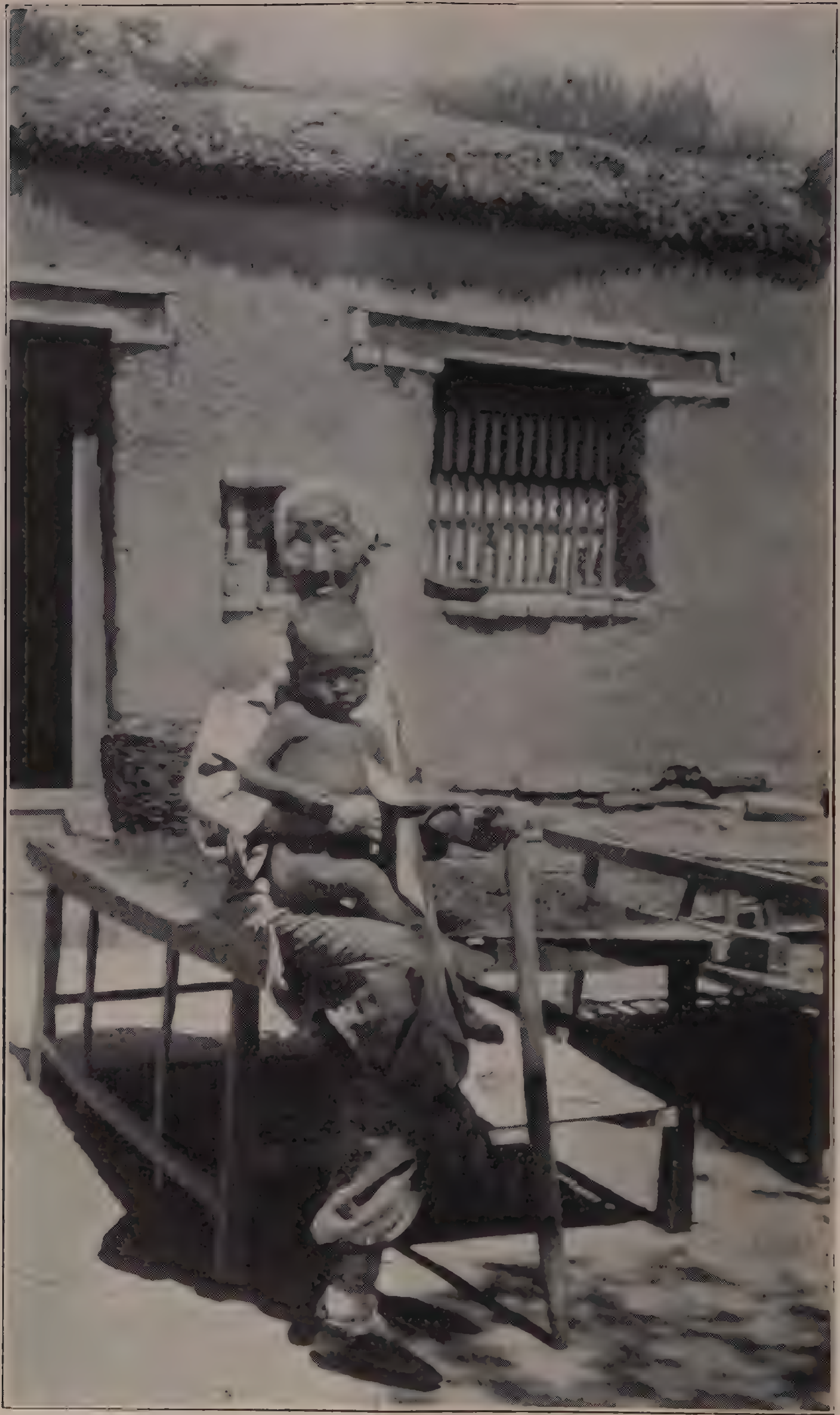
TERRIBLE FAMINE CONDITIONS IN CHINA

"YOUR Herald does not herald unless it chronicles such a devastating work as that of the present famine in China," writes Dr. Francis F. Tucker, Field Investigator and Supervisor under the Shantung International Relief Committee. "Before I started back to China from America the famine looked bad, and that was one of the main reasons why I came."

"On arrival it was my sad and good fortune to be drafted, as once before, for the work in Shantung and South Hopei (Chihli). I say 'sad,' for the pull at the heart- and purse-strings all but breaks them a thousand times a day. The marvel is that there is but comparatively little response from the American public. In 1920, when the American Red Cross was raising funds, there was a response, and it is the sober conclusion of the China International Famine Relief Commission that there are more people in distress now than then. It is known, no doubt, to you that three stations of the Board are affected: Lintsing, Tehchow and Paotingfu, though the last only in some areas. Tens of thousands right around us are suffering, and funds through the Board will help here and there."

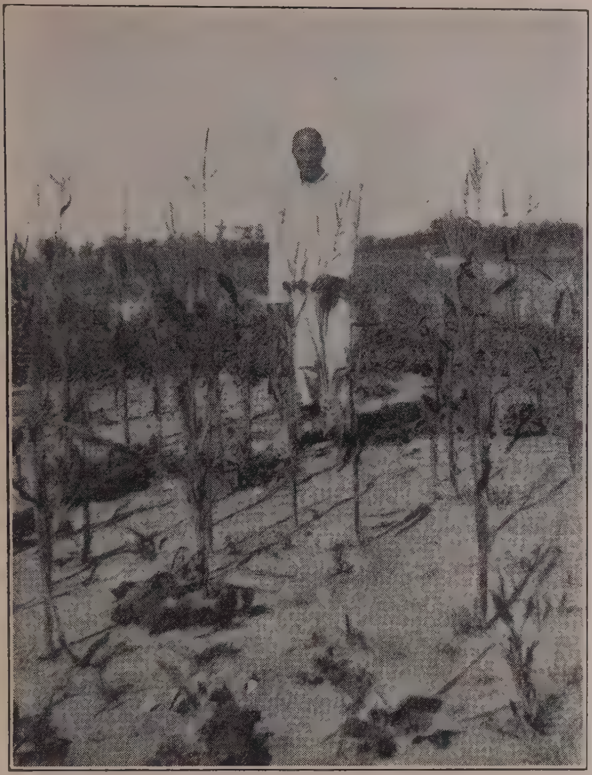
Cabled advice from the National Christian Council of China confirms information received from Dr. Tucker and others. There is no question whatever that famine conditions actually exist in a number of the provinces of China. The best conservative estimate indicates that at least 20,000,000 people in nine provinces are suffering this winter from starvation in varying but serious degrees. The provinces that are affected are Honan, Hupeh, Shantung, Hopei (Chihli), Shansi, Shensi, Chahar, Suiyuan and Kansu. The *Chinese Recorder* for January 1929 states that "this winter famine exists to a devastating degree."

The main causes given for the widespread famine conditions are: three years of short crops, drought, army worms, locusts, bandits; and in some of the provinces the contending armies of the past few years have contributed to the results.



On the Verge of Starvation

The boy and his grandmother, according to Dr. Tucker who took the picture, have "nothing to eat." The grandmother is also blind. As Dr. Tucker says, they need a cup of cold water plus something else. This is the nearest to any pathetic picture of famine suffering that we care to go.



Corn Field Left by the Locusts

The picture above shows a corn field in the famine area of Shantung after the locusts have swept over it. In some respects this is worse than a flood.

FAMINE ADMINISTRATION

The International Famine Relief Commission with headquarters in Peking has developed since the famine of 1921–22 an organization which enables it to administer famine relief in a large part of the area afflicted. Mr. Dwight Edwards, of the Y. M. C. A. in Peking has been set free to give his full time as Executive Director of this international committee during the present emergency. There has been organized by the China Famine Relief Inc., which is raising money in the United States, an advisory committee of which Mr. C. R. Bennett of the National City Bank in Peking is Chairman and Mr. Roger S. Greene of the Peking Union Medical College is one of the members. Mr. John Earl Baker, personal representative in administering relief for the Red Cross in the famine of 1921–22, has gone to China to act as Secretary of this advisory committee and to supervise the distribution of all gifts received from American sources.

This advisory committee is utilizing existing agencies in the territory for the carrying out of relief measures and wherever possible is using responsible missionaries in administering relief.

The Nanking Government has made a grant of $2,000,000 Chinese currency to be distributed as necessary and there appears every reason to believe that the Government is making honest and effective efforts to relieve the situation. Upon the insistence of the advisory committee mentioned above the Government has agreed to remit taxes on famine supplies, to guarantee the protection of workers and funds and to provide free transportation for supplies. It is reported that it is making efforts to secure a million and a quarter dollars for famine relief from provinces not affected by the famine.

It was reported last fall that from various sources the different Chinese relief agencies had raised and made available nearly $2,000,000 Chinese currency for famine relief purposes. It is variously estimated that from four to six million dollars Chinese currency have been made available from Chinese sources.

There has been organized in the United States the China Famine Relief Inc., 205 West 42nd St., New York City, which has to date sent to China $205,000 Gold contributed by the American people.

The Effect of Blight on a Field of Corn

The grain here is tall, but the heads are not filled out. Consequently the crop is not a tenth of that which it ought to have been under normal conditions. Grain is very costly. Children are being exported instead, the prices ranging from $2 per infant to $100 per youth—according to Dr. Tucker.

AN EMERGENCY CALL

The horrors of famine conditions are pressing upon these millions of Chinese people in the midst of the coldest winter weather. They are forced to the use of all sorts of inadequate food substitutes such as the bark and roots of trees, weeds, or chaff ground up with dirt. They abandon their homes wandering around in search of such food materials, or use the combustible materials in their homes for purposes of keeping warm. The clothes off their backs are often sold to procure something to serve as food. They are faced with pestilence and there is a continual process of selling children and women in order to secure bare subsistence. It has been reported that migrations of immense numbers of Chinese people are in process through the winter snows from some of the northern provinces into Manchuria in the hope of finding food there. The distress suffered by untold millions of people can scarcely be imagined. This emergency calls for an immediate response. Reliable estimates are that it would be necessary to have $40,000,000 local currency in order to take care of the 20,000,000 people who are afflicted. Appeal has come to the United States and other foreign countries to supply at least $12,000,000 Gold. Although it would be impossible to reach some of these areas with relief, certainly the church people of America could well send several million dollars to the starving in China and be sure of their being effectively used to relieve the direct suffering. If millions of people are to be saved from death by starvation it can only be because the American people give liberally and at once to meet the emergency this winter and spring.

Should any of our readers prefer to reach the sufferers through the missionaries of the Board's stations affected they may send their gifts through Treasurer Frederick A. Gaskins, 14 Beacon St., Boston, taking care to label their gifts specifically ''for famine sufferers in China.''

Destruction of a Home by Famine

Weeks ago this woman and her family lived in the house, the ruins of which surround her. The timbers, doors and windows had to be sold at "five dollars a building" and with this money all but the old mother emigrated. How she manages to live no one knows.

AN INVITATION FROM INDIA

From the National Christian Council of India which met the last of December—one hundred and twenty strong, from India, Burma, and Ceylon.

THERE are vast areas of India yet unevangelized, and it must be long before the Indian Church can supply the workers needed for this task. The younger Churches will still ask the older Churches to send missionaries for unoccupied areas. They also ask for their own areas workers trained for higher education, and for such special forms of service in village and town as fostering elementary education, training ministers and teachers, for medical work and not least for work among women; and there are still more opportunities for missionaries to render *spiritual* help in the Church areas.

"NOT MY IDEA OF A MISSIONARY"

By PRISCILLA HOLTON

Miss Holton has been a missionary of the Board in China and has published a book of delightful little stories of Chinese children—sparkling gems of oriental beauty—entitled "The Spirit of the Street."

When I was in college nothing was farther from my thoughts than the possibility that I might some day be a missionary. In fact, I remember quite distinctly discussing the matter with a member of "my crowd" as we were walking around the campus one night in my sophomore year. As usual, we were painting vivid pictures of the future.

"Well," I announced emphatically, "there is one thing I hope I never become, and that I never may have anything to do with—and that's a missionary!"

The girl with me stared in amazement. "For mercy's sake!" she cried, "what ever put that into your head? Why in the world should you?"

"I don't know why I worry about it," I admitted, "but there is something inside me that won't keep still. It keeps saying that some day I'll end up by being one."

She laughed. "It certainly would be choice!" Then she added slowly, "No, I don't know that it would be so strange after all. I can just picture you as a missionary; you're that fond of poking your nose into other people's affairs."

Which is still, I have discovered, the connotation in people's minds with the word *missionary*.

I became one after all. Yet even when I started for China, bubbling over with youthful enthusiasm, keen for the opportunity of teaching in a foreign land and of giving willing service, I was still, in my own heart, a teacher, rather than a missionary. The Doctor who was taking me out to China shared none of my aversion to the word. She seemed to delight in using it before the public, I used to think. No matter where we registered; no matter what *visé* we signed, quite simply she wrote against the word "profession"—*missionary physician*. I was careful to write *teacher*. She never noticed the looks of superiority cast in her direction. But one day after an officious soul had "high-hatted" her, I blurted out, "Why don't you sign your name as a Doctor? Why do you always drag in that word *missionary?"*

She gazed at me with that look of tolerant indulgence, which I later recognized as meaning 'How young you are, my child!' and her answer was simply, "Because I am a missionary first, and a doctor second."

I shook my head, with a sigh. It was incomprehensible to me that she actually preferred that word.

Before long I understood. On the boat out, I learned my *a. b. c.* China taught me still more.

Deans of universities, brilliant scholarly men, were missionaries first and deans second. They preferred to be!

Surgeons of hospitals, who performed intricate eye operations were missionaries first.

Teachers and nurses and business managers of the Mission; all of them were missionaries *first*.

They are, too. I wish I could express what they taught me, of patience and perseverance and gracious self-sacrifice.

By the time I returned to America, I was so proud (and at the same time humble) to share that title *missionary,* that I didn't care who knew it. (The Mission itself might have cared, for I was a most unattractive looking specimen at the time; "a famine refugee" was the usual descriptive phrase. I was no credit to any profession).

On the boat, coming across the Pacific, a stunning English woman came up to me one day. One eyebrow was tilted with curiosity.

"You're not a mission'ry, are you?" The insinuations of that remark! It connoted old poke bonnets, and little old ladies, with hair skinned back from their foreheads.

I answered quietly (having learned much from the Doctor). "Yes, I am a missionary."

An amazed silence greeted that. She puffed away for several moments, planning a fresh attack.

"Well, I must say, you're certainly not my idea of a mission'ry."

My answer grew crisp. "That's no compliment to me."

"What!" she cried. "You mean to say you're not ashamed of being called a mission'ry?"

I could not be as gracious as the Doctor. The sarcasm born with me will never be quite killed. "Well," I countered, and my voice was rather sweet, "Are you ashamed of being the wife of a foreign business man in the Orient?"

"My dear child," she exclaimed in the most startled tone, "that's entirely different."

"Entirely," I answered, more gently than before. "That's why I'm not ashamed of being a missionary."

She didn't understand. People like that never will unless, perhaps, they meet people like the Doctor and the Dean, who are missionaries *first*. My own friends, (some of them) never will! That girl who walked the campus with me still pats my head with tolerant sighs, as though to say "Poor darling Prilla. What a child she is! We must be patient. Some day she will get over all this Mission business."

On the other hand, one of the most stunning girls from that same crowd is making great strides in Americanization work. She happens to be one of the leading social women of her city. She radiates life. I had not seen her for some time, until last year, and, I must confess, the magnificence of her startled me. It was a relief too, to be with someone who didn't ask me to explain why I was "still interested in Missions."

"Tell me, honestly," she said one night, "how do you do it?"

"Do it?"

"You know quite well what I mean; how do you dare have faith enough?"

"How do you?" I returned.

She smiled. "You might not believe me."

"Or you, me." I said.

"Well, then," she decided, "perhaps it's the same reason."

We looked at each other. I know she was seeing the faces of her Italian workmen and the wistful madonnas who came to her to help them solve the strain of living in a foreign land. I know I saw the face of a Wen Shan student, and I heard the children outside that compound wall in Foochow. Neither of us answered, aloud. But my heart said, and those faces were still before me:

"It is because we have seen Jesus the Christ,
I am not ashamed to be called a missionary."

A Chinese Canal

CHINA'S MILLIONS*

By SECRETARY CHANDLER

ONE wonders whether Anna Louise Strong has ever seen or read the missionary magazine of this name. But despite a continent of difference in content and viewpoint, there is after all the same motive for the writing of this book and for the long labors of the missionaries of the China Inland Mission. China's million's are there; and a true heart is moved with compassion for them.

To a remarkable extent the book is first-hand narrative. Miss Strong went to the places and talked with the people who were or had been most intimately concerned with the events. The book tells of the genuine People's Revolution in 1927, and of its betrayal by militarists and politicians, and its defeat and cruel suppression. For how long the defeat, time has not yet told us. Uprisings still come and are crushed. It is not adequate to call them the remains of Russian communism. Admiral Bristol said recently in Peking that they were "the inevitable revolt of oppressed people against their oppressors."

Miss Strong saw the People's Revolution principally in Hankow, Changsha and Hunan Province, and in Honan. She saw remarkable things. Chinese organized labor had a spectacularly rapid growth in several years. When the Fourth All China Federation of Labor met in Hankow in June, 1927, it was reported that 3,000,000 workers, including the farmers, were organized; and that there were tens of thousands of local labor unions. It looked as if the report was true. The aims and demands of the unions were often mild enough. For instance, the peasants' unions in Hupeh had a program for land reforms as follows: rental for land to be no more than 25% of the crop, exemption from rent in time of famine, and a uniform system of land taxation, not to be collected in advance. In some country places the "People's Power" had come for a time. It had provided "People's Rice" at low prices for the genuinely poor. It had opened schools for the poor. These details came to Miss Strong from German and Chinese observers. The unions never stole, she was told; the soldiers of all armies did.

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*By Anna Louise Strong. Coward McCann, Inc., New York, 413 pages. Price $4.00

A Country Home in China

There are pictures of many labor leaders, their background and their temperament. There are somewhat extreme radicals from the port cities. At the other end there are mild and honest miners. There are women, giving themselves with all their spirit for the ideals of the Revolution. Bobbed hair they favored; it marked off the "new women," to the horror of the conservative villagers. But they set themselves to the harder task of unbinding the feet and the minds of their sisters. So little they asked after all, a freedom which is the commonplace of the heritage of western women: personal choice in marriage; the privilege of waiting before marriage; the chance of divorce in intolerable conditions.

"Wang Su Chun Dies For Freedom." It is a thrilling tale, though it was a horrible death at the hands of soldiers. She sensed the continuity of Chinese life. In her mission school she was told that to lose life in a high cause is to save it. "However much or little she reasoned it out, the instinct of the Revolution told her what the wise Greeks never knew, that the insolent men who die, defying gods, sweep man on steadily to triumph, that the wind her head was high in, and that blew her to destruction, was clearing the path of history."

The Generals met in Chengchow. (Miss Strong was there.) They jockeyed for place. But on one point they were secretly agreed: workers and peasants and communists must be suppressed. The workers met in Hankow. It was the Fourth All China Federation Congress. They had achievement and they had hopes; but the Wu Han Government had already surrendered. On the last day of the Congress, soldiers suddenly seized the buildings. Open suppression of workers had commenced. Within a few weeks the organizations were everywhere driven underground; and underground they still are.

Feng Yü Hsiang was much to blame for this betrayal, according to Miss Strong. She considers his simplicity a pose. (He alighted at Chengchow from a freight car, but had ridden up to the previous station in a comfortable private car!) He was autocratic, though shrewd. He engaged only in cowardly bartering. This estimate is too severe upon the Peasant who is also a Marshal. He has proven he has courage. He is also enduring hardship with his soldiers.

The latter half of the book is "The Trail Across China's Northwest." In Borodin's party Miss Strong traveled, going from Hankow to Lo Yang, then to Sianfu, across Shensi and Kansu and the Gobi Desert, so to Urga in Mongolia, and the Siberian Railroad. It is a fascinating account of a painful journey. Most of the motor cars broke down. There are vivid flashes everywhere in the story: the incredible poverty of interior China;

the viewpoint of an inland missionary—"masses of people sweeping nonchalantly on to perdition"—why might not a missionary go mad in Kansu?; backwardness and superstition in Mongolia, so that the first bit of Russia was "orderly, clean and civilized" in contrast; the Mongols may last only three hundred years, some think; yet even among the Lamas and the Living Gods in Urga (now named "Ulan-Bator") leaders of a revolution are fighting with shrewdness and tenacity through education for the soul of the Mongol people.

One may feel that the story is tinged by Miss Strong's sympathies with Russian peoples' movements; that the picture of China's farmer and labor movement is too rosy, with some dark phases omitted; but yet one cannot fail to be moved deeply by the things which she has seen and heard. She tells them simply with the vividness of a compassionate sincerity. Her ideal figure in China is Mrs. Sun Yat Sen—"The most gentle and exquisite creature I know anywhere in the world." But Mrs. Sun has a vein of iron. Today she continues in voluntary exile in Germany; her brilliant brother and two sisters all ride high horses in the Nanking Government, but she will not rejoin them. They have betrayed her husband's purpose, she says, for the organizing of the workers and the peasants. They are beginning to adjust foreign affairs, with some success; but where is the third of the "People's Principles," the raising of the economic life of the people?

Miss Strong's picture of China is very dark despite the vivid flashes. As symbolic of the terrible economic conflict she saw the leaping coolies on the Changsha dock, old and young, risking life and limb to fight for a chance to earn a few coppers. But yet she has a great faith in the peasants and workers, those who know them must share. "One gains a realization of the essential orderliness and power of organization that lies in China. It will be the peasants and workers, and neither the northern nor southern generals, nor the wealthy but subservient bourgeoisie of Shanghai, nor the timid intellectual politicians and officials, who will have courage to carry their country out of the Middle Ages into the modern world."

WHY I AM A MISSIONARY

By E. STANLEY JONES

One thousand persons representing twenty-four city, national and international organizations and numerous denominations tendered a testimonial dinner to Dr. E. Stanley Jones, missionary, evangelist and author, at the Waldorf-Astoria, New York City, on January 11. It was one of the greatest tributes that the city has ever paid to religious leaders. The following paragraphs from Dr. Jones' address on that occasion were supplied by the office of the Foreign Missions Conference of North America.

I WAS at lunch at the American Embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?"

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map, it is something in the spiritual realm. Frontiers today are not geographical but moral. We go to the East because it is a part of the world, and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting western civilization to the East, for western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticisms upon the East, for we have built up around Christianity some things that are Christian and some that are not; some that will stand transplantation and some that will not. We put our ecclesiasticism at the disposal of the East and say, "Take what is good and will fit into your own national life."

What we are trying to do is to give them Christ and to let them interpret him through their own genius and life. If the East can show us something better than the Christ then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcastes of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much as, and more than, we give.

As we believe in the people of the world, we want them to develop economically, politically, socially, and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said "Begin at India and her needs and you come out at the place of Christ." It was Henry George who said "I love the people and was led to Christ as their best friend;" and it was Cardinal Manning who replied,"I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows he must be religious after the mind of Christ or not be religious at all.

A GIRL IN BATTLE

By FRANK C. LAUBACH

Through the courtesy of the author and of the publishers who hold the copyright we quote from a manuscript prepared for one of the Chapters of Dr. Laubach's new book on the Philippines. We trust that this story will stimulate a desire for all that the author has put into his most interesting book—which will soon be off the press.*

"WE WILL enter into an aggressive struggle against all vice, ignorance and social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cockfighting, gambling, cabarets, the social evil, the double standard of morality, and the use of intoxicating beverages.

"We will not support any man who directly or indirectly countenances these sins.

"We will not rest until these evils are banished forever from our Islands."

These resolves from the *Decalogue of Protestant Youth* (in the Philippines) are made in deadly earnest, and they are backed by valiant deeds of young men and women alike. Indeed girls have often taken the lead in battling against entrenched wrong. Fifty young heroines have been writing stirring history, but the most dramatic tale of all is that of Josefa Abiertas.

Her mother died when Josefa was but eight years of age, leaving the child to care for the house and a younger brother. In poverty she learned to toil for those she loved, even when she was weary, and to forget her fatigue in song. She forged a motto out of her life struggle: "Trust God, work hard, and keep sweet when things go wrong."

She became an intimate friend of missionaries in Iloilo, who were waging a desperate war on evil. There was something in the nature of this girl which loved battle; her flashing eyes, the audacious flaming red scarf which she flung about her neck, revealed it.

When she was twelve years old she fell in love—as many young people do—with Jesus. From that moment her intense nature was devoted, like a modern Joan of Arc, to fighting battles for Him.

She electrified the entire Capiz High School with her enthusiasm. "When we were sophomores," said one of her classmates, "we agreed that after

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**Seven Thousand Emeralds.* Missionary Education Movement: New York. Paper edition 75 cents; cloth $1.00. A reading book for junior high school age; though not the general young people's study book for the year.

Josefa Abiertas

our graduation we would all go to Mindanao as missionaries to teach and convert our unfortunate brethren—all of us!''

Poverty compelled Josefa to leave school after her third year, and take an office position, but she refused to give up her education. She obtained permission to perform chemistry experiments after working-hours and to study her other subjects at home in the evening. She had no money for books and so studied with a neighbor girl. She denied herself too much so that the other members of her family might be fed. ''Well do I remember,'' writes Miss Nicolet, the missionary nurse, ''her fainting one morning in the office. She had had nothing to eat that morning—and no doubt little the day before.''

She graduated the next spring—valedictorian!

''What next?'' was her problem. Women were not entering professions, and it was not easy to flout custom in the Philippines. But Josefa knew where her war must be waged. She decided upon a career never before followed by any woman of her province, or, for all she knew, of the whole country. She decided to study *law*.

Having decided, nothing could stop her. She applied for a position in the Manila Treasurer's office and secured it. Leaving Capiz, she took her little brother and her aged grandmother with her to Manila and set up housekeeping in two tiny upstairs rooms.

Dr. Robbins, who was Josefa's pastor in Capiz, called to see her at her work in Manila in 1918. ''I did not need to inquire whether she was there,'' he said. ''The moment I entered the Treasurer's office I could feel her in the very atmosphere, though I cannot explain why.''

Her American professor in the Philippine Law School, where she studied at night, declared that ''she was the brightest student in international law I have ever seen.'' She read rapidly, had amazing powers of concentration, forgot nothing, and stood at the head of all her classes.

She was the only girl in the school. ''Next year,'' she wrote with delight, ''another girl will be here—a Christian and an advocate of woman suffrage! I hope in the near future the good Lord will help us win women representatives and senators.''

Here was the real secret of her study of law. Women, she felt, must hold offices and save her country and the world. She delivered a ringing oration which won her a silver cup, on ''The New Age of Women'':

''Already women are marching with great bold strides into the arena of active life. Though they are nectar sweet, tender hearted and soft handed, they are not meant to be parasites. They desire to share not only men's happiness, but also life's bitter battles. Amid torn socks and garments women have burned out their wonderful energies. Day and night they struggled to rear children only to have the objects of their love and care ruined and their fond dreams shattered by the vices all around them. Our poor mothers thought they could do nothing, so they bore their terrible agony in silence.

''But silence is no longer Christian. A new era has dawned. No use arguing, no use denying what woman now demands. She now realizes that she must not only make her children angels but must also make the world safe for angels to live in.''

''Year after year,'' she writes, ''hundreds and hundreds of young people go to perdition because of these drinking saloons, these canatantes, and this horrid red light district. Oh, how I wish I were the chief executive of this city! If only the Municipal Council were Christians! With the help of God, I am determined to launch a fight against these evils!''

Ten years ago she wrote those words. Manila is a very different city today. Josefa did it; she set the city on fire. The rest of us helped, but it was she who stirred us to action. One person, even a slip of a girl, can do such things—one Josefa.

She led us in demanding a hearing of the Municipal Council. She told them the red light district was cursing the city they were elected to protect. Week by week sentiment rose against the vile business. She went everywhere, interviewing priests, ministers, school officials, doctors, newspaper editors, the mayor, the governor-general.

The mayor urged the Municipal Council to build a home for the six hundred unfortunate girls enslaved in ''Gardenia.'' The Council sought excuses for delay. The mayor took the law into his own hands, and did a thing Josefa would never have sanctioned, had she known. He felt he would go mad unless he rid his conscience of a girl law student with a flaming red scarf, so the mayor summoned the police one evening and gave them secret orders. They marched to ''Gardenia,'' called the wretched inmates out from behind their grated windows, huddled them into a boat, and sent them off to Mindanao.

Josefa was horrified when she read the morning paper. It was so unfair for the outcastes and so tragic for the land to which they were sent. But a sigh of relief went over all Manila. The city was rid of this festering sore by so simple an operation.

But Josefa was at it again, attacking the public dance halls which, as everybody knew, were meeting places for vice.

Months passed. The city of Manila became excited again. Hearings were demanded and granted before the municipal council. The newspapers were full of the campaign. School teachers and all the better students desired the dancing halls abolished.

Then, one solemn morning, the Council of Manila voted that no public dancing halls should be allowed within the city limits.

That evening Josefa's little brother found her on her knees, crying as though her heart would break.

"Something terrible happened, Sis?" he asked.

"Terribly glorious!" she exclaimed.

"That's a funny way to act, then."

"That's a way girls have when they are happy!" And she laughed and cried both at once.

Then she arose, opened her notebook and stood motionless, looking at her favorite motto:

> "Resistance will meet your endeavor
> When striving to dare and to do,
> But be like the meteor's onrush
> Take fire and burn your way through."

She was in poverty. She walked for miles to save five centavos. Josefa, the girl who came to save her nation, was half starving and so frail that her friends warned her not to venture out in the wind lest she be blown out to sea!

Law school ended at last. Commencement found Josefa delivering another valedictory, entitled "A Filipina Woman's Best Gift to Her Country." This noble oration has become a Filipino classic, more often chosen than any other by girls in high-school declamation contests.

Josefa Abiertas finished her law course. She took the government examination for the bar, the only woman in a room containing five hundred men, and received one of the best marks ever given.

She took a position with the Bureau of Commerce and Industry in the daytime and taught in the Y. M. C. A. high school at night. Poor men and women who were victims of scheming land grabbers came to her for aid, for they trusted both her heart and her mind. She not only gave them all the help she could, but she also waged war against all exploitation of the weak.

"Oppression of the poor, the rich man taking advantage of his neighbor, is an abomination in the sight of all good men, and far more in the sight of a just God. With indignation I have heard men say, 'I don't care!' I do care! With all my soul I care!"

She became the first president of the Women's Christian Temperance Union, which at once became Manila's most powerful instrument for social righteousness.

She attacked the old Spanish idea that while women must be good, men may be as bad as they please. "There must be a single standard for all the world."

The next evil she attacked was gambling.

If Josefa Abiertas was a moral crusader it was because she loved the people. Her chief joy was to talk to young men and women, one by one, about the Friend whom she loved most of all, and whose war she was waging. Under the trees, or behind closed doors, she listened to the inmost secrets of hungry souls, and her one invariable cure was the friendship of Jesus.

For two years this strong soul hurled her frail body into the battle for Christ and a better world. Then suddenly one morning a rebellious body refused to follow. One morning she could not rise. A terrified neighbor boy ran for the ambulance.

"Josefa is in the hospital," and tears sprang to the eyes of hundreds, while other hundreds breathed a sigh of relief because their most formidable enemy had fallen at last. Naively they supposed that her soul had fallen with her body.

I have had the privilege of examining the little Testament which lay on her bosom in the hospital while she took the first real rest of her life. It is much worn. The most striking thing about it is the verses which Josefa underlined in red ink as she lay waiting. Some of them were:

"I say—love your enemies, bless them that curse you . . . pray for them that despitefully use you."

"And ye shall be hated of all men for my sake, but he that endureth to the end shall be saved."

"Even the son of man came, not to be ministered unto, but to minister, and to give His life a ransom for many."

"He that loseth his life for my sake shall find it."

When she was too weak to lift her hands, she asked the nurse to underline these words. The red lines are significantly unsteady.

"Be of good cheer, it is I, be not afraid; only believe."

"On Christmas morning 1922, a wet-eyed little nurse, obeying a hidden impulse, underlined another:

"It is finished."

Josefa is more alive today than the day she breathed her last breath. Her causes are living on, and she lives in them. Scores of those she led to Christ live on and tell her story to their children, and lead others—untold numbers of others—to her Master. She lives in the vision which other Filipinos have caught, which some Americans have caught, which I have caught, of that more glorious Philippines when men and women like Josefa Abiertas shall dwell in every village of those fair islands. She lives in *them* and in *us*.

> "Be like the meteor's onrush,
> Take fire and burn your way through!"

Too passionately intense to live, too passionately loving even to die, she burned her way out of her body, and is setting a nation on fire.

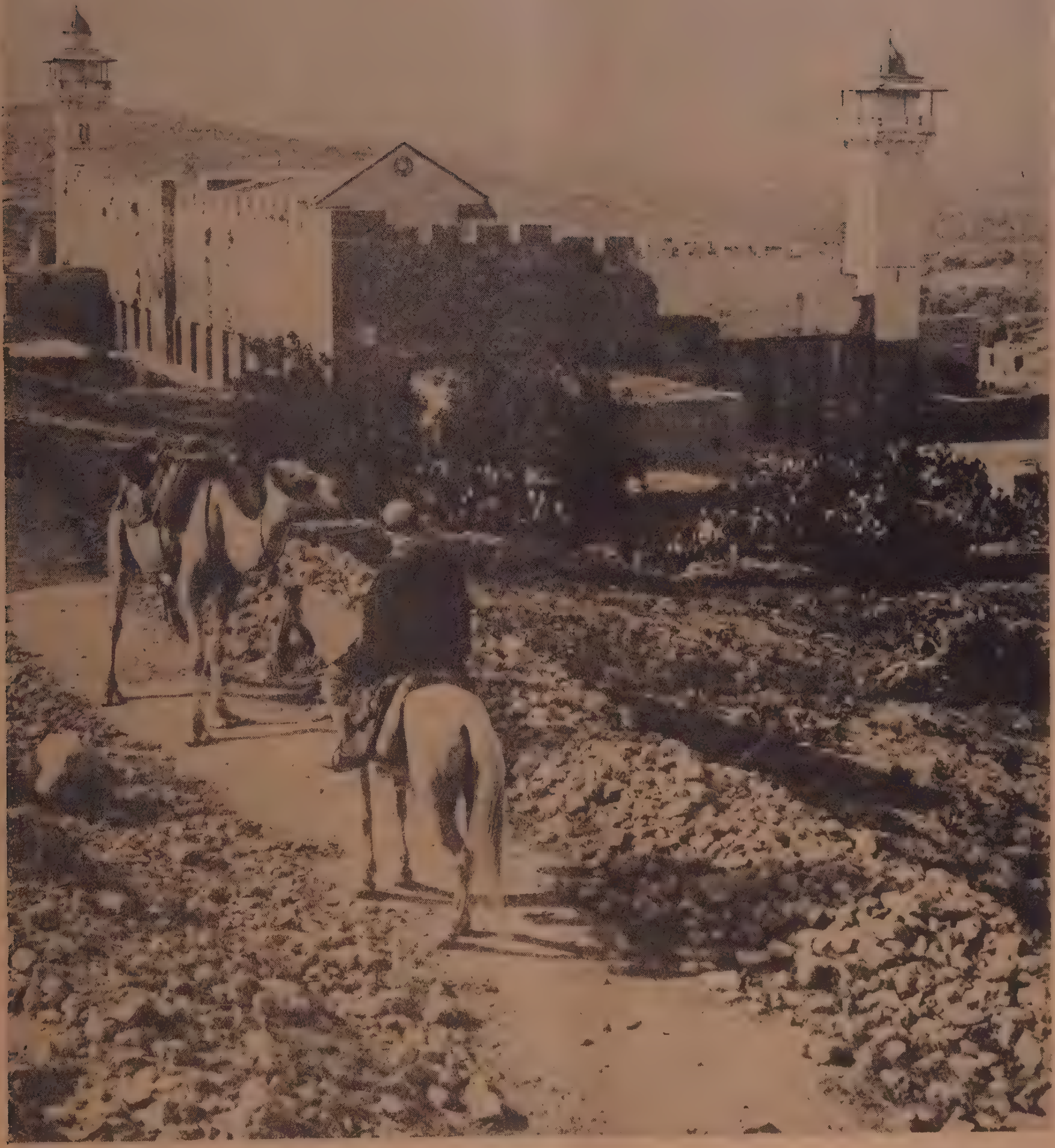
© Galloway

A Jerusalem Jew Reading the Law

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me."

© Galloway

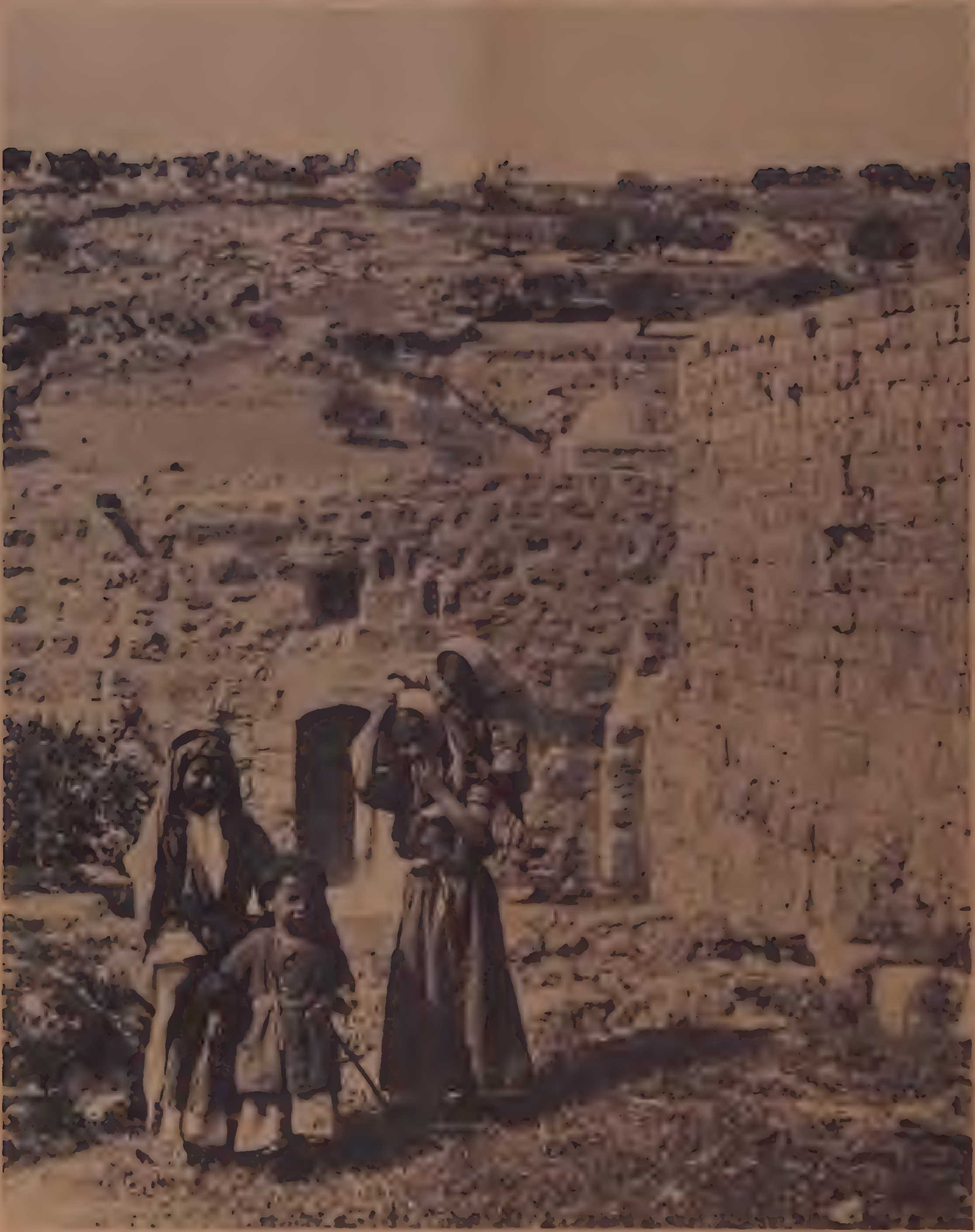
Solomon's Pool, Jerusalem—A Reminder of His Great Works
"And behold, a greater than Solomon is here."



© Galloway

THE MOSQUE OVER ABRAHAM'S TOMB AT HEBRON

"Verily, verily I say unto you, before Abraham was, I am."



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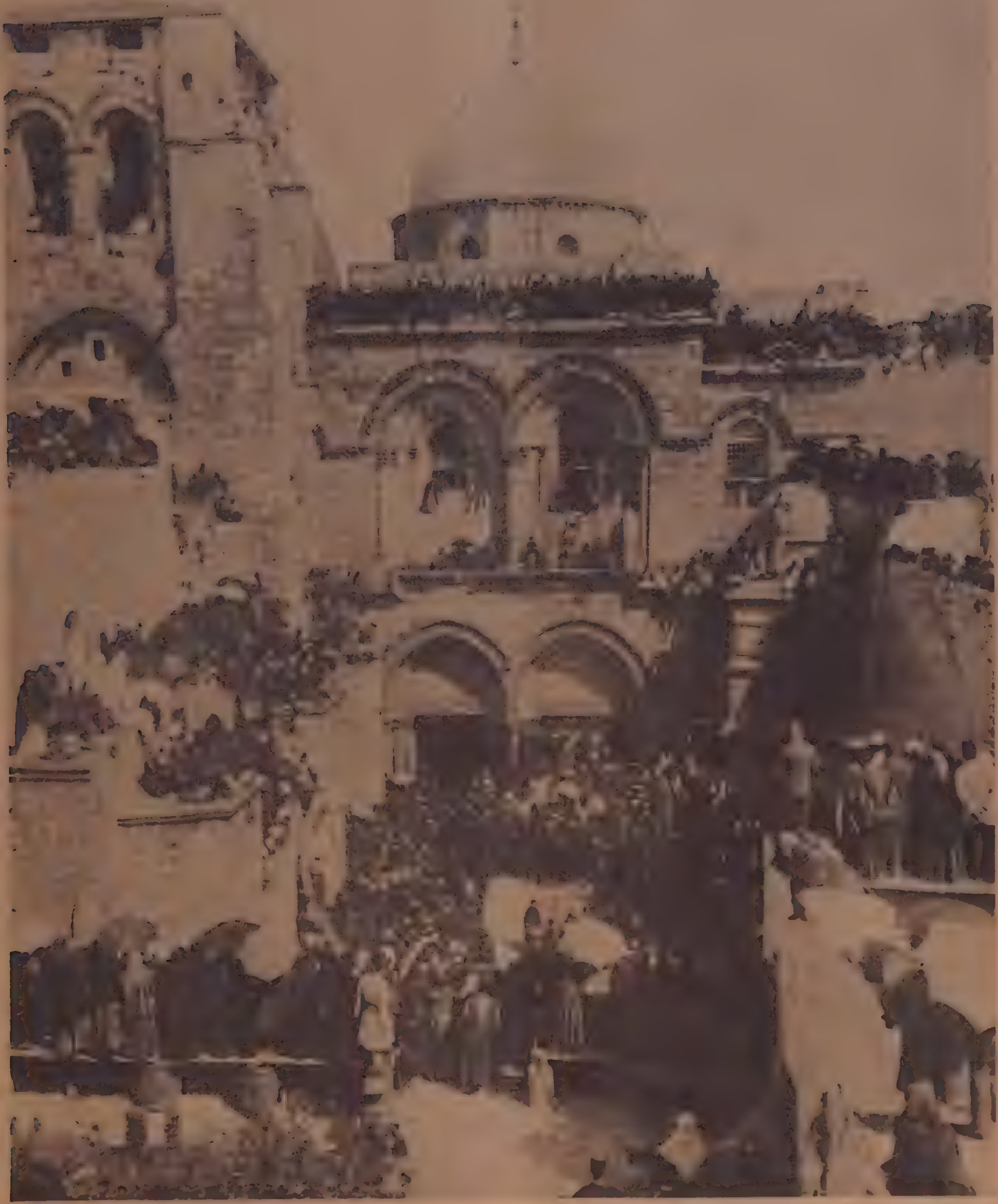
THE BETHANY HOUSE
WHERE MARTHA LIVED AND LAZARUS DIED
Jesus said unto her: "I am the resurrection and the life."



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A HOLY WEEK CEREMONY
CHURCH OF THE HOLY SEPULCHRE, JERUSALEM
"Ye seek Jesus of Nazareth which was crucified: He is risen, He is not here."

© Publishers Photo Service

GALILEE FROM THE MOUNTAIN BEHIND TIBERIAS

"Then the disciples went into Galilee, to the mountain where Jesus appointed them. And Jesus came and spake unto them: 'Go ye therefore and teach all nations.'"

© Galloway

From Olivet, by Way of Gethsemane, to the City

"And they worshipped Him and returned to Jerusalem with great joy."

© Galloway

Bedouin and Sheep Near the Dead Sea
"Other sheep I have; them also must I bring."

THE MISSIONARY MOTIVE

By OLIVER D. SEWALL

The Treasurer of the Massachusetts State Conference gets at the heart of the thing.

THERE are many motives which have influenced Christian people. There is the Command of the Master: "Go ye into all the world and preach the Gospel to every creature."

There is the desire to see the triumph of the kingdom of heaven and the spread of truth, mercy and justice throughout the world.

There are those who wish the Gospel to be preached throughout the earth, in order that the end of the world may come, and the consummation of all things.

Some years ago, Professor George Harris preached a missionary sermon in a Boston pulpit. After the service, a man speaking with him advanced the argument that we should strive to convert the heathen before they die, for, if we did not, in heaven we would see them suffering endless torture in hell. Dr. Harris asked the man if he was sure we would be in heaven if we had done nothing to help the heathen.

Many have gone as missionaries, and many have given to their support, in order to save their own souls.

Those who take no interest in Missions and care nothing for the welfare and salvation of the unchristianized peoples have not a very good claim on heaven.

But it will not do to prosecute Missions for the sake of saving our souls. I doubt if "the heathen" would care to be used merely for that purpose. Perhaps they would feel that our souls were not worth it. A person is sacred. He is always to be considered as an end in himself; never merely as a means to an end. Missions should be pursued solely for the benefit of those served.

If preaching the Gospel to all nations is to bring the end of the world, some, very naturally, would prefer to put off the calamity as long as possible, and so would slow up missionary activities a bit. To be sure, at the present rate of missionary progress, the danger is not great.

Seeking to make truth, mercy, and justice to prevail is indeed a noble quest. There is one difficulty, however, with this motive: it loves ideas more than men. This is the deepest heresy from the Christian point of view.

The command of the Master: beautiful is the obedience of the missionaries who have forsaken home comforts and friends to preach the word to strange peoples at the command of Christ! The world has had no finer examples of loyalty and devotion. But something more is needed than the word of Jesus: that is the spirit of Jesus in the heart of the disciple. The disciple must feel as Jesus feels toward the wretched, suffering and lost.

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Compassion—it is the throbbing of the heart of the Master. It is the one true missionary motive. Nothing else will do. Until we love people, we are not fit to be missionaries. Until we love people we have not been born again—the work is uncompleted. It is a very different service which the missionary who is touched with compassion will render from that rendered by technical obedience, love of abstract ideas, desire for the kingdom of God, or anxiety to save one's soul. There will be a heart in it. People know the difference. "And Jesus, moved with compassion, stretched forth his hand and healed."

Missions are due to the discontent of Christians. They cannot be at ease when others lack, suffer, or are lost. They are like Moses. They cannot take their enjoyment while others are in misery. Like him, they go out to join their lives with the wretched, to help.

Oh, that we had the love of Christ for the world!

"Come Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Come shed abroad a Saviour's love,
And that shall kindle ours."

Hearts that have kindled their passion in the great merciful, loving heart of Jesus—these are the real missionaries of the cross.

THE BOOKSHELF

ROADS TO THE CITY OF GOD*

For those who were not present at the World Conference at Jerusalem last spring, this book is Exhibit A. It is the best thing in print and gives a real understanding of the missionary outlook on the world of today. Here we have a fascinating account of what happened when 250 delegates from fifty countries, constituting the enlarged meeting of the International Missionary Council, met together in memorable session, March 24–April 8, 1928. Words cannot describe such a gathering: one has to feel it, and the author enables his readers to do this. The book is not a digest merely, nor is it an outline; it is moving, challenging, realistic, prophetic.

Mr. Mathews tells the story with unusual power, interpreting the various problems, explaining the changing situation today, showing where and how new emphasis should be placed. He presents with intimacy the leading personalities present, including the fifty or more nationals who are colorfully described in their artistic costumes.

Recalling the early days in Jerusalem, with settings historical and spiritual, he sympathetically presents the feelings of those delegates who, last Easter, could walk along the selfsame roads over which Jesus passed even to the Mount of Olives and His crucifixion. There is a warmth, a spiritual glow, a freshness in the presentation which holds the reader spellbound.

In the challenge to the so-called "sending countries" of the West to be more Christian lies a new emphasis. "No longer do we see in sharp geographical distinction a Christian and a non-Christian world—today 'Christian' has replaced 'missionary,' 'life' precedes 'message'—and it is not just Islam, Hinduism, Confucianism or Buddhism that holds the attention, but also the materialistic 'secular civilization' that has itself sprung up in the midst of Western Christendom that is seen to be the enemy." The missionary world enterprise is a going concern, but the Christian movement which began at Jerusalem nineteen centuries ago needs to begin afresh today at each hearthstone in America as well as at the uttermost ends of the earth.

The book is concise, consisting of nine brief chapters and only a hundred pages, but it contains much new information and suggestive material which provokes careful thought. It might well be read several times. Indeed, when all the Church is looking for new light and leading in relation to its world interests and responsibilities, and for a new interpretation of the meaning of the Gospel and its application to this age, where could anything more significant than this be found?

W. E. McC.

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*By Basil Mathews. Doubleday, Doran Company, New York. 100 pages. Price, cloth $1.00; paper $.75.

THE DRAGON AND THE FOREIGN DEVIL*

With the exception of two chapters which were added for the American edition to bring it up to date on the political side, this book made its first appearance in Sweden in 1926. In spite of a rather flamboyant title it does not record the casual and superficial conclusions of a world traveler, but the mature reflections of a trained scientific observer on matters unrelated to his particular specialty and of wide human interest. Dr. Andersson has been for a number of years in the employ of the Chinese Geological Survey which has been working in harmonious coöperation with a similar scientific body in Sweden. More recently he has drifted into the field of prehistoric archeology in which he has made discoveries of great importance to the study of the pre-history of China. His presence in Peking during these years of cultural revival brought him into intimate contact with intellectual leaders like Dr. Hu Shih and Mr. V. K. Ting; and his extensive fieldwork in the interior brought him into the most intimate relations with the peasant and village life of China in a manner possible only to missionaries. So it happens that Dr. Andersson, whether he describes the simple life of the farmers anchored to the soil, or the aims of the leaders of the intellectual renaissance, he writes with equal familiarity and charm. It is not often that a trained observer has opportunity to pass judgment on so wide a range of the social life of an alien people.

His chapter entitled "The Missionaries" is written with sympathy, fairness, and insight. On the whole the conclusions which he draws are just. Friends of the American Board will be interested to know that this Swedish scientific explorer hits upon our own Lucius C. Porter as "representing the highest education and the widest vision among the missionaries in China." That is to say, he takes him as the type of missionary that can best represent western Christianity in China today. "It is he and men of his type," says Dr. Andersson, "who justify our hope that narrow-mindedness and self-righteousness shall not be the weeds that will choke the sound growth of the missions. Highly educated and liberal leaders of this sort might most happily bring the activities of the missions without any great losses through the storm which now threatens because of the movement against the foreigners. This movement the foreigners themselves have conjured up and under it the missions are now compelled to suffer."

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*By Johan Gunnar Andersson. Translated from the Swedish by Charles Wharton Stork, Little Brown and Company, Boston, 1928, 340 pages. Price, $4.00.

In another notable chapter entitled, "Shanghai" Dr. Andersson has even more straight words to say of the unfair discrimination against Chinese in the port cities, and the years of economic aggression which ended in the debacle of 1927. Like the more far-sighted of the missionaries he saw the storm approaching which those who were blinded by vested interests or were wedded to customs long outgrown could not foresee or assess at their true value. China is fortunate to have at this hour at least a few skilled western interpreters who are sympathetic with Chinese aspirations and can interpret these without prejudice to their countrymen. This is a good book to put into the hands of a western friend who wants the reactions of a trained mind. We have not had a book of quite this type since the appearance of Bertrand Russell's "The Problem of China," in 1922.

Arthur W. Hummel

DAUGHTERS OF INDIA*

In this novel, the story of a young missionary's life in India, Miss Wilson has not only given a superb character sketch of one of her own countrywomen, but her pictures of varied native types are vivid and real, colorful and tantalizing. It seems incredible that a westerner can portray so accurately and delightfully, with such complete understanding and sympathy, another race and its customs. Miss Wilson, who won the Harper prize a few years ago with another novel, *The Able McLaughlins,* surpasses even her former successes in this book.

Davida, a young Iowan, went to India filled with idealism, eager to help a people lacking in physical and spiritual comforts, and met the exasperations and joys of her work with humor and sympathy. Acting on her own initiative without sufficient experience to guide her, she placed fellow workers in danger and distress and created exciting situations in which eastern and western viewpoints are subtly contrasted. But, despite the misunderstandings resulting from differing standards of life and thought, all through the book runs the growing realization that all people are one in the vital concerns of life.

No glimpse of India's women could be more delightful in its depiction of their virtues and inconsistencies, their possibilities and their handicaps. No tale could show more clearly the perplexities and rewards of the westerner in the East.

The book is unusual, artistic, human, and well worth reading by those who care little for the novel of the moment.

THE NATIVE PROBLEM IN AFRICA*

This Report of Professor Buell, now of the Foreign Policy Association, to the Committee of International Research of Harvard University and Radcliffe College, is indeed a monumental work. It is a study of the condition of the native African made by the author after spending a year among the people he writes of. Professor Buell has guarded himself against the criticism of knowing too much after so hasty a personal survey of the native question by quoting from a most exhaustive list of books, articles and reports, the list of which alone covers sixty-five pages. His purpose is "to set forth the problems which have arisen out of the impact of primitive peoples with an industrial civilization, and to show how and to what extent these problems are being solved by the governments concerned."

Professor Buell is not largely concerned with missionary activities. These, both Protestant and Catholic, are referred to dispassionately as agents in the betterment of the life of the native. They do not bulk large, however, when compared with governments and industrial corporations.

We regret that the author found it necessary to omit from his study those portions of Africa which are under Portuguese control, perhaps because the more hasty and animated report on those areas just made by Professor E. A. Ross rendered impossible access to sources of information necessary for Professor Buell's report.

The copious index of fifty pages makes accessible to the student the treasures of this vast compendium of information regarding one of the most acute of world problems today.

E. W. R.

Three Boys on the Yangtse—by M. B. McKinley, 252 pages, Fleming H. Revell Co., N. Y. C., price $2.00

A story for boys and girls of the adventures of three boys in a houseboat along the Yangtse River, full of brisk incidents and records of fun and daring, as well as information concerning Chinese character and customs.

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*By Margaret Wilson. Harper & Bros., New York, 1928. 369 pages. Price, $2.50.

*By Raymond Leslie Buell. 2 vols. 1045 and 1101 pages. MacMillan & Company, New York. Price, $15.00.

APPORTIONMENT RECEIPTS FOR THE YEAR 1928

By CHARLES C. MERRILL, *Secretary of Promotion*

	1928		*1927*	*Gain*	*Loss*
American Board		$1,134,459	$1,205,727[1]		$71,268
Home Boards					
A. M. A.	$258,410[2]		$247,481	$10,929	
Ext. Bds.	426,831[3]		414,096	12,735	
Min. Bds.	138,569[4]		156,247[5]		$17,678
Ed. & Fnd.	158,481		189,172		30,691
		$982,291	$1,006,996		$24,705[6]
State Conf. and Home Missionary Societies		$721,748	$675,301	$46,447	
Totals		$2,838,498	$2,888,024	$46,447	$95,973
Loss					$49,526

[1] Exclusive of contributions for the debt.

[2] Excluding $47,074 designated for Porto Rican hurricane relief.

[3] Excluding $16,807 designated for Florida hurricane relief.

[4] Includes $22,207 reported by four states for 1928, used by their own Boards for Ministerial Relief.

[5] Includes $22,058 reported by four states for 1927, used by their own Boards for Ministerial Relief.

[6] Is the net loss for the Home Boards, the figures in the preceding column under "Gain" being subtracted.

APPORTIONMENT RECEIPTS NOVEMBER 1, 1928, TO JANUARY 10, 1929

Referring to the statement in the December magazines, which covered the year 1928 up to November 1, and subtracting the figures there given from the above for the entire year, we have as receipts for the two months and ten days which constitute the closing period of the year: American Board, $473,010 (loss over 1927, $28,330); Home Boards, $511,071 (gain, $6,345); States $337,874 (gain $3,946). Total $1,321,955 (loss, $18,039).

NOTES AND COMMENT

1. It is impossible at this writing (February 9) to give the exact figures which will appear in the Year Book. However, certain changes from the above tabulation are already clear. The American Board figure for 1927 appears in the Year Book as $1,311,033, inasmuch as the amount of $97,000 contributed for the debt is included. Moreover, for 1928 in the Year Book the amount contributed for the Porto Rican and Florida hurricane relief will be included. This means that the loss above given will be increased in the Year Book by $33,119, and will equal $82,645. In the tabulation above the debt figure for the American Board for 1927 and the hurricane relief figure for 1928 are not included because thus we are able more accurately to gauge what has happened to the regular budgets of these Societies. That the total figure which will appear in the Year Book is subject to still further correction is shown by the fact that there is an additional difference of approximately $91,000 between the total given above for 1927 and the total which appeared in the Year Book last year. However, a considerable gain in approaching the Year Book total at this time has been made, as compared with a year ago, since at that time I used for 1926 a figure which was $248,782 short of the Year Book total for 1926.

2. The gain in receipts for State Conference work is somewhat widely distributed, fourteen states having gained, and six having lost. A state by state tabulation for the American Board is not available, but such a tabulation for the Home Boards, which includes contributions for the Florida and Porto Rican hurricane relief, shows that, including missionary and coöperating states as well as those known as self-supporting, 25 states have gained and 12 states have lost.

3. Comparing the way in which the money came in for the definite periods during the year, we find that $405,657, or 1/7, came in during the first four months; $850,084, or over 1/3, during the second four months, $260,802, or over 1/10, during the

next two months; $1,321, 955, or nearly 1/2, during the last seventy days. The corresponding figures for last year were: $365,988, or 1/8 of the total, came in the first four months; $838,389, or over 1/3, the next four months; $290,264, or over 1/10, the next two months; and $1,345,785, or nearly 1/2, the last seventy days. At the beginning of the year there was a tendency to send money in more promptly, but the year as a whole reveals no gain in this respect.

4. The percentages of division are as follows: American Board, 40%; Home Boards, 34.6%: State work, 25.4%. They may be compared with the percentages recommended by the Commission on Missions, which are as follows: American Board, 37%; Home Boards, 37.5%; State work, 25.5%; and with the percentages of 1927 which I reported a year ago as follows: American Board, 42.3%; Home Boards, 35.7%; State work, 22%.

5. Last year I reported a loss of $53,283. This year it is $49,426. In 1926 the loss (Year Book) was $21,686.

I have read the concluding paragraph which I wrote for this column at the corresponding period last year. Much of what I said then is applicable now, yet I am strongly disposed to feel that a much more searching analysis is demanded. It is much more than a question of figures, although the figures are exceedingly suggestive. Nothing less than a fundamental change of attitude toward our missionary enterprise, and at root, toward the Christian religion, seems imperative.

The above figures are a most pertinent comment on the "Plan of Advance," which was adopted by the Commission on Missions at its meeting at Cleveland in January. This "Plan," it will be remembered, is essentially based on a recognition of spiritual values. We are asked to attempt something more heroic than we have ever attempted before, at least in recent years. From some points of view we must attempt the impossible, just as men have sought the impossible in former years in the name of Christ, and have accomplished it. There is an old Chinese proverb: "What you will have, says God, pay for it and take it." What we will have we can have if we are willing to pay the price in intelligence, in hard work, in prayer, and in service that shares in the cross of Christ.

THE HOME BASE

THE MASSACHUSETTS CONVOCATION

In line with the Plan of Advance, adopted by the Commission on Missions, the Massachusetts Congregational Conference and Missionary Society sponsored a convocation of ministers at Worcester, February 4–6. Worship was conducted by Dr. Emrich each afternoon at three. Professor D. J. Fleming of Union Theological Seminary lectured on Monday at 3:30 on the theme, "Adjustments in World-Wide Christianity," and on Tuesday morning at 9:30 on "A World Society of Those Who Care." Dr. Herbert W. Gates spoke at 4:50 Monday afternoon on "Getting Down to Bed Rock." Rev. A. W. Beaven of the Lake Avenue Baptist Church of Rochester gave two practical addresses, from the pastor's standpoint, on "Putting the Church on a Full-Time Basis" and "The Minister and the World Task." Secretary Brownlee spoke upon the Race Problem; Secretary Merrill upon "Unity in Home Missions;" and Dr. Frank C. Laubach upon "America's Difficulty and the Way Out." Professor Hocking of Harvard lectured upon "The Conception of God in Philosophy and Life" while Professor Porter of Yale led the group in a contemplation of "Jesus in History and in the Mind of the Christian." Each lecture of the course was followed by a question period. Rev. Benjamin A. Willmott, Moderator of the State Conference, conducted the Communion Service. Morning prayers were led by Secretary Merrill. The high purpose of the convocation was to minister to the very sources of the spiritual life, yet particular emphasis was laid upon the relation of Missions to the church and individual.

Dr. Page, who presided, spoke at the opening session of a growing realization of the need to restate the motives for Missions, and the ministers' relation to the promotion of missionary interest and support in the local church. He struck the keynote when he said: "It is being maintained with great vigor that Protestantism can never hope to fulfill its program either at home or abroad unless and until it takes missionary promotion out of the status of a side issue or departmental effort of the church and puts it right into the very center and the heart of the church's activities, along with preaching the Gospel, teaching the Bible, recruiting the membership of the church and parish visitation."

About 300 ministers registered, and must have returned to their homes with a renewed purpose to lead their churches out into a greater world consciousness and mission.

INTERDENOMINATIONAL CO-OPERATION AT ORANGE

On Wednesday, January 30th, an interdenominational Women's Mass Meeting was held in the Central Congregational Church of Orange, Massachusetts. Representatives from more than thirty-five churches in and about Orange and Athol were present and Congregational, Baptist, Methodist and Unitarian churches united in an inspiring foreign work program.

After the afternoon program was held a social hour when welcome was given to delegates attending in the costumes of the nations represented at the Jerusalem Conference. Flags of all these nations, as well as many brilliant posters, were on display in the west room of the church. The ushers were young girls in colorful costumes. No effort was spared to make it a notable occasion, and the able committee in charge have reason to be proud of the perfect whole.

BOULDER'S SCHOOL OF MISSIONS

The twentieth annual session of the Boulder School of Missions for the Rocky Mountain region will be held June 19–27 on the Chautauqua grounds at Boulder, Colorado.

This school is equipped to present in the several departments, adults', young women's, and girls', the interdenominational study courses in home and foreign missions, by trained leaders in these lines. A first-class children's department is maintained free of charge to those in attendance at the school.

The Girls' Camp, with an average attendance of from thirty-five to forty, is the ''peppiest'' spot on the grounds during the session—not a dull moment in it. It is a matter of record that every girl who attends the school wishes to return.

Boulder is a beautiful little city nestled at the foot of the ''Rockies,'' a delightful place in which to spend a summer vacation. It is the home of the state university and maintains a large and popular summer school.

For further information concerning the school write Mrs. W. J. Hazard, Dean of the Boulder School of Missions, at 1001 Tenth Street, Boulder, Colorado.

AFRICA'S NEW NURSE

Miss Edith J. Fuller, R. N., of Kansas City, who has just been appointed for work in Mt. Silinda, South Africa, took her pre-medical work in the Kansas City Junior College and is just completing her nurse's training in the Presbyterian Hospital, New York City. This hospital is one unit in the largest medical center in the world and the hospital to which she goes is one of the smallest, as readers of our November Herald will remember.

In going to Africa as a missionary nurse, Miss Fuller is in a sense going home, for she was born in Mt. Silinda of missionary parents, Mr. and Mrs. C. C. Fuller, who are still in active service at Chikore, South Rhodesia.

In her work at Mt. Silinda, Miss Fuller will aid Dr. William T. Lawrence in his small hospital and dispensary where last year 178 in-patients were served and 5300 dispensary treatments recorded. Many trips are made by the missionary doctors and nurses far into the Bush to spots inaccessible by motor car, and many miles are covered annually on foot and on bicycles by the American staff.

OUR CONDITIONAL GIFT LEAFLET

The Home Department has issued an important leaflet based on the conviction that many friends are considering the possibility of writing legacies for the Board in their wills and of depositing Conditional Gifts with the Board from which they will receive a stated annual income throughout life.

Several other denominations in recent years have trebled and quadrupled their average amount received in these capital gifts merely by telling their friends the story and making it clear that the Conditional Gift method once for all solves every problem of reinvestment and secures the exact payment on the exact day through life, while helping along the cause in which one is interested.

No campaign is involved except to spread the word by letter and through this leaflet until the Board's friends know about the increase in rates made last year whereby persons over sixty receive 6%, over seventy, 7%, and over 80 years, 8% up to 85 years of age, where the 8½% limit is the maximum payable under this contract.

One paragraph of the pamphlet is worth emphasizing. People are buying popular stocks today for an abnormally small yield. Where General Electric at the present price yields less than 2%, and U. S. Steel about 3% and American Telephone and Telegraph less than 4½%, and with high grade bonds yielding less than 5%, the Conditional Gift income ought to be more attractive than ever before in the history of this country.

Any person 35 years and upwards can receive a minimum of 5%, rapidly advancing to 6% at 61 and 7% at 71 years of age, and yet we have been unable thus far to prove to the constituency of the Board that this is the largest yield that one can expect from such investment. The printed page is the only method that can spread such information, and the Home Department is hopeful that the circulation of this pamphlet will greatly increase the interest in the subject. Anyone who has not received a copy by the time this magazine is in your hands, might well write to the Home Department of the American Board for a copy.

B. E.

THE GUEST BOOK

The readers of the *Congregationalist,* as well as all who attended the mid-winter meeting of the Commission on Missions at Cleveland, are quite well acquainted now with the Plan of Advance for Congregational Missions, adopted by the Commission on Missions, culminating in the period October 1–December 31, 1929.

We need, therefore, to call attention only to the real aim of the plan, the spirit behind it, and to the method.

All who are interested in this great work desire most deeply that Missions may take their rightful place at the center of the life of every Christian and every church, because only so can the individual Christian and the individual church obtain the breadth of outlook and strength of purpose which are essential to full-grown Christian character and service.

The method must correspond with the aim, and rise out of it. As the heart of the method it is proposed to introduce into approximately 150,000 Congregational homes next fall a booklet called *The Guest Book.* This will have a page for each day's reading and study during a month, showing day by day the personalities of workers on the far-flung line of Congregational missionary endeavor in state, nation and world. The booklet will be so prepared and will be so introduced and will be so accompanied by sermons, group meetings and other activities in the local church as to give it, we trust, the personal dynamic desired. It is now being prepared by a committee under the leadership of Henry Smith Leiper and Willard Price. While not to be used until sometime in October, it will be ready for distribution by June 15.

THE STUDENT OUTLOOK

Candidate Secretary McCance spent the months of November and January in travel among the colleges and seminaries of the East and Middle West in the interest of recruiting new missionaries.

There were groups in some colleges with whom it was a pleasure to meet. For example, in Yale he found a group of twelve or fifteen students who are considering mission service seriously in some foreign field. In Grinnell there is a similar group which meets with Mr. Royal J. Montgomery, the State Religious Education Director, whose office is in the administrative building of the college. We note that voluntary chapel services in Grinnell average between three and four hundred students.

An interesting development is being carried on successfully in Ohio State University where Rev. and Mrs. James have a group of men and women, mostly Congregational, who come for social and religious fellowship to a student center. They are carrying out a program of deputations to nearby churches, as well as other religious activities, which is noteworthy.

It was a pleasure to discuss life service with students of Oberlin, Carleton, University of Michigan, and other institutions, where Mr. McCance found questioning of present-day methods and policies in Mission work but a real desire on the part of some to find out how they can serve.

In the seminaries—Yale, Hartford, Union, and Chicago, he discovered some hesitancy on the part of most students in discussing Missions, but found encouragement in the genuine interest of a few.

HERALD REVIEW QUESTIONS

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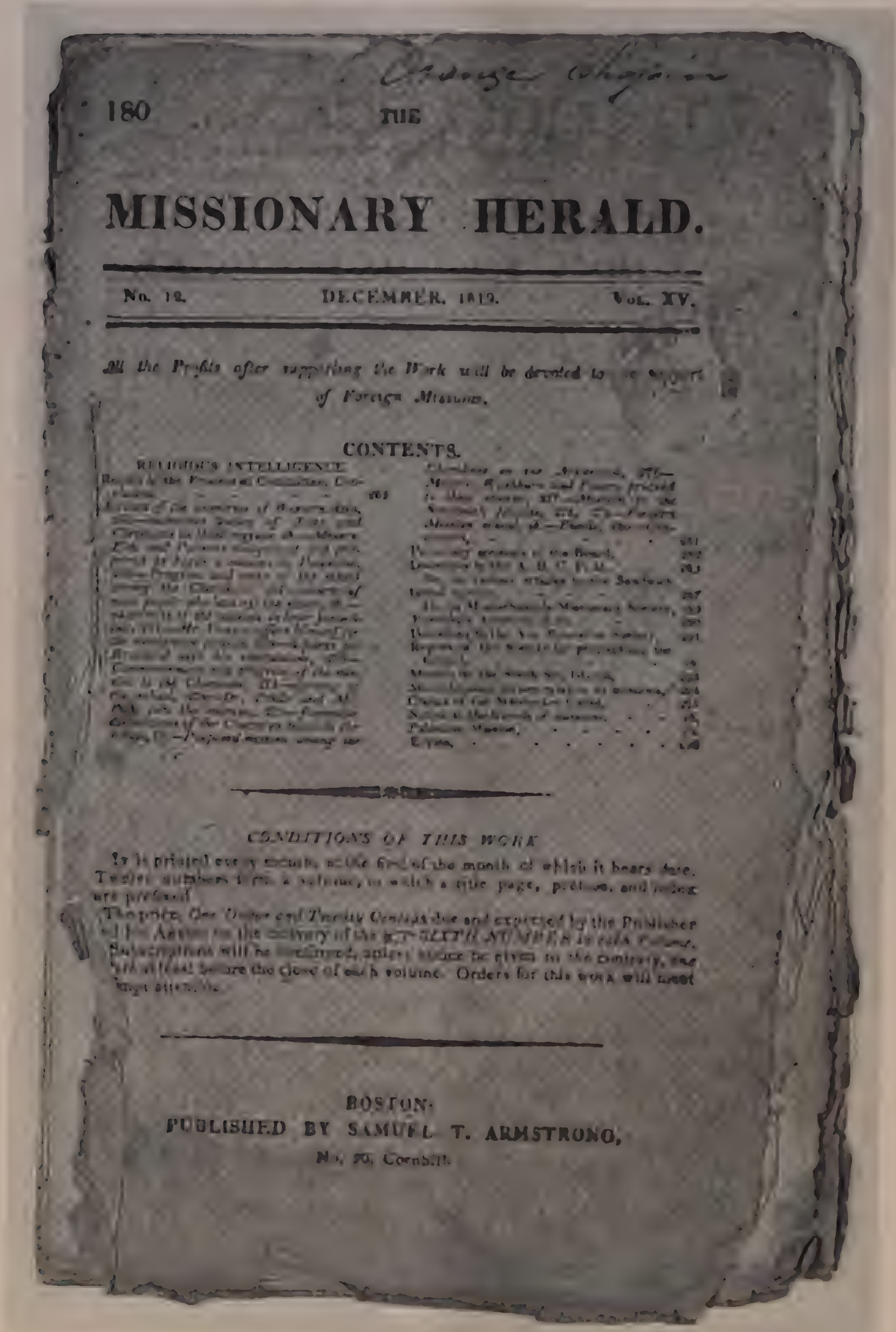
A SAMPLE COVER OF LONG AGO



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THE

MISSIONARY HERALD.

No. 12. DECEMBER, 1819. Vol. XV.

All the Profits after supporting the Work will be devoted to the support of Foreign Missions.

CONTENTS.

CONDITIONS OF THIS WORK

It is printed every month, at the first of the month of which it bears date. Twelve numbers form a volume, to which a title page, preface, and index are prefixed.

The price, *One Dollar and Twenty Cents*, is due and expected by the Publisher and his Agents on the delivery of the *SIXTH NUMBER* in each *Volume*. Subscriptions will be continued, unless notice be given to the contrary, one month at least before the close of each volume. Orders for this work will meet prompt attention.

BOSTON:
PUBLISHED BY SAMUEL T. ARMSTRONG,
No. 50, Cornhill.

Evidently This Number Has Seen Use. It Looks Like "Moody's Bible"

OUR COVERS: OLD AND NEW

The reproduction on the opposite page is that of an old-time Herald cover—one in use one hundred and ten years ago. Its frayed and worn edges rather than its somber garb betray the interest of the reader of its day. Yet it must have had its appealing power; certainly it had its use. The "Bulletin" told the reader almost at a glance what he most wanted to know and stimulated, let us believe, a desire to enter and partake of the good things offered.

The century and a quarter of the Missionary Herald's history has seen many changes in the outward appearance of the magazine. When in 1808 the *Massachusetts Missionary Magazine* was combined with the *Panoplist,* the dull blue garb and the general appearance of the latter were retained. In 1821 when the Missionary Herald became an independent magazine, a brownish hue was assumed; in fact, brown of different shades was the color of the covers for several decades; although, beginning in 1874, a light green was preferred for a time, and later a light yellowish or cream color. Some of our present readers may remember it.

The printed matter on the first page of the cover changed from time to time. Sometimes only the Herald's name appeared; sometimes a table of contents was added, as in the sample shown on the opposite page. In 1897 a copy of the American Board seal appeared; but this gave way later to small pictures of the Cross or of the open Bible.

With the beginning of the twentieth century, illustrations began to occupy most of the first page of the cover. The increased size in 1923, when the Missionary Herald was combined with the women's magazines, allowed for more space for such embellishments. We still are reaping the advantages of covers of this nature.

The picture on the front cover of this number is that of the open tomb at Gordon's Calvary—which, as our readers know, is the site chosen by several scholars as the true Golgotha, the real place of burial and the scene of the resurrection.

Whether or not this be the actual tomb in which our Lord lay, the picture helps us to an unusual degree to visualize the remarkable story as told in the Gospel.

We imagine the great circular slab of stone that once closed the tomb as we look upon the groove in which it was rolled back and forth. We behold the faces of the women when they find the stone rolled away. We watch John, the beloved disciple, hesitate in wonder and reverence before the opening, while Peter, the practical, plunges in. And here is Mary, too, turning from the open tomb to meet her risen Lord. What scenes are conjured up by a picture! If this Easter cover incites our imagination, inspires our thought and feeds our faith, it serves a noble and lasting missionary purpose.

It is not always possible to give the Herald that beautiful effect which the cause of Christian Missions so richly deserves, but this month, thanks to modern offset facilities, we are able to add a special touch of beauty to the Easter cover and to our insert of pictures.

LETTERS FROM OVERSEAS

Secretary Mabel Emerson Writes from India

"The five days in Bombay have been crowded full and yet I have left much undone that I wanted to do. It is a great, fascinating city with appalling contrasts between the splendor of Government buildings along the bay, the beautiful residences of Malabar Hill and the wretched chawls (tenements) where the very poor live. In the very heart of one of these chawl areas we have a settlement house, and it is an inspiring piece of work with its baby clinic, the clinic for prenatal care of mothers, its game and reading room for boys and young men, its stereopticon lectures and "movies", its basket and volley ball courts, and the playground for little children. Hindus, Mohammedans, Jews and Christians come to the center and are there learning lessons in team play and good fellowship. Clifford Manshardt and his gifted young wife have certainly made a place for themselves in that Neighborhood House in the few years they have been out here.

"My Sunday in Bombay will stand out for two things,—the visit to the School for the Blind in the morning and the Communion Service with my Indian fellow-Christians late in the afternoon. The Blind School is a monument to our missionary, Miss Millard, who has now retired from service; and when one sees the many, many blind people here in India one realizes how great a service it is to gather even a few of the children into a home-school and train them. These children have regular school work and in addition learn a number of useful trades to help them earn a living when they leave the school. Mr. and Mrs. Karmarkar, two fine Indian Christians, are heading up the work now with one of our missionaries helping. The Communion Service late in the afternoon was the first I have attended since I left Cambridge. To me it was very inspiring to share in that special service with a company of Indians in our big Bombay church. After it we all went to the Neighborhood House next door for a service of welcome for Ruth Seabury and me. There were more garlands and more speeches.

"Sunday afternoon also we had tea with Mr. and Mrs. Gordon Chute, formerly under our Board but now connected with Wilson College in Bombay. After tea we all went to the Towers of Silence on Malabar Hill, the place where the Parsees dispose of the bodies of their dead. It is a very beautiful spot—really a park—overlooking the city on one side and the Arabian Sea on the other. The five "towers" are hidden in among the trees and shrubs. To them at certain hours of the morning and evening the Parsee dead are brought with simple ceremony. And because the Parsees believe that fire, water, earth and air are sacred elements (the fire most sacred of all) and that they would be defiled by a dead body, they dispose of the bodies by placing them in the towers open to the sky where vultures devour them promptly. To us, accustomed to our western methods of burial or cremation, it seems rather horrible, but to the young Parsee guide who took us through the park and talked with us it seemed the one best way.

"On Tuesday there was a gathering of all the missionaries in Bombay for tea on the lawn of the Scottish Mission Compound. Dr. John R. Mott and Mrs. Mott were the special guests. Dr. Mott has come to the Orient especially to do "follow-up" work in connection with the great conference held in Jerusalem last spring. After tea he spoke to the group. There were many very interesting people there, among them Max Yergan, the American negro who is doing Y. M. C. A. work in South Africa. I was very glad to meet him. He had come to India to attend the meeting of the World's Student Christian Federation."

Rev. Carl R. Heine of Jaluit Rejoices Over the Coming of the Lockwoods

"We were all very glad to see at last Mr. and Mrs. Lockwood and their two little children. They received a very warm welcome indeed from the people of this atoll. There will be a fervent repetition of the same throughout the group when a tour is made later on.

"One of the oldest native pastors, a first-fruit of the Mission, quoted Isaiah 52: 7- 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.'

"There was a communion service on their first Sunday here. Mr. Lockwood preached a very timely and inspiring sermon and I interpreted. In the afternoon he baptized a grandchild of mine. Mention of the grandchild suggests that I must be getting old; hence all the more welcome the new arrivals who have the vitality of youth to help them carry on the work."

EUNICE THOMAS OF WENSHAN SCHOOL, FOOCHOW

"Sometimes I am almost overwhelmed with the tremendous problems of our work. The challenge of our Primary School is very great. Year by year we have been receiving more and more girls from well-to-do homes; for some time the slurring statement that we serve only the lower classes of society has been quite untrue. But the new constituency needs new treatment. It is hard to keep our school as simple as before in clothes and food. But the teachers have been gradually stemming the inflowing tide of goodies and unsuitable clothes. A greater problem is the religious atmosphere; we have many pupils from absolutely irreligious homes.

"One illustration will tell you much. I was putting up pictures in the hall. The children danced around in glee; two of them chanted 'Jesus is the only true idol! Jesus is the only true idol!' And they meant nothing out-of-the-way in saying that; that is the sort of language they speak; can we teach them ours? They are dear children, loving and lovable; a wonderful opportunity is ours to bring into the church fold a class not harassed by the fear of an empty rice bowl. Can we train them?

"We have made two decisions: to select our students in the Primary more carefully; to try to get at any cost teachers trained to cope with the situation. We must do both or our school will become non-Christian. It is our good fortune that Mr. Ding is an expert in religious education; he will devote himself to the teaching of religion all through the school from the Primary up. Wen Yu is a specialist in that line, too. If these two cannot deal with the present situation no one could.

"I want to add that last Christmas at least a dozen girls, at the suggestion of Chinese teachers prepared gifts to send to 'American friends,' Each year they realize more fully what friendly tokens the Christmas boxes from America are, and they want to reciprocate. Then, too, the service groups to the various churches fulfilled their obligations to those churches at a sacrifice of their own time and pleasure."

REV. AND MRS. MAYNARD OF INTERNATIONAL COLLEGE, SMYRNA, GO CALLING

"Mrs. Maynard and I have spent the day, a Friday, during what the Turks call the New Year's vacation, calling upon the parents of pupils. Without exception we were received with open arms. At two places there were widows, but the boys were not the only sons of their mothers. One of these mothers looked pretty worn. She has six children. The oldest is in the university. The next is with us. The third is a girl as bright as any sweet sixteen, now in the lycee or high school, the other three are small enough to be of no economic use to their mother, only a bunch of potentialities; they all looked well and happy. One father has been to Mecca and so bears the honorable title of Haji. He is an old-fashioned Turk who goes to the *mosque*, and we waited a long time for him to come home. But he was worth waiting for, a jolly old fellow. Two of his boys are in one of my classes. It was a pleasure to be able to tell him that his boys do well in school. All the parents ask with great concern about their children and it is very difficult to disappoint them, if a boy is not making the best of his opportunities. But a judicious criticism has its advantages because a boy is sure to be called to account by his parents who are sacrificing much to put him into this school. In one case today I discovered that the boy had suffered from serious illness in his infancy, possibly infantile paralysis, and is still not very strong. I shall of course bear this in mind in dealing with him in the future. Wherever we went we felt that we were talking with serious-minded people who want something better for themselves and particularly for their children."

REV. EDWARD B. HASKELL FINDS BULGARIANS ENTHUSIASTIC OVER FOLK SCHOOL

"It's a unique situation in the history of the American Board to have seventeen (the number to date) places in a country begging for the establishment of an institution in their territory and offering land for the site free as an inducement. An article by Mrs. Haskell and one by me in the *Zornitza* and interviews in daily papers have brought all these offers. At least four village councils have sent personal representatives to us; most of the offers of sites were from village or city councils; two were from individuals.

"The largest site offered is of 250 acres on the Black Sea shore, seven and a half miles from Bourgas on the pike to Sozopol. The Mayor of Sozopol wrote a pleading letter, begging us to bring the light to that dark corner of Bulgaria. Some offers say, 'Any amount of land you need.' Some promise free hauling of sand and other materials and the aid of villagers in other labor. Nine of the offers were from North Bulgaria. There really ought to be a Folk School each side of the Balkan Mountains. The Ministry of Agriculture promises all assistance in its power—transference of title deeds, etc. We are starting to visit all the places that have sent in offers."

Continued on Page 163

AROUND THE WORLD

PRAYING FOR THE MISSIONARIES

At a banquet recently held in the Centre Church, Brattleboro, Vermont, in honor of their missionaries, Mr. and Mrs. Getchell of Anatolia College, Salonica, Greece, words of welcome were extended by different organizations of the church.

One high school boy, speaking for the "Centre Club," assured the missionaries that they were habitually remembered in prayer, by the following story:—

Some lads, sitting on a rear seat at the morning service, grew restless, under the long prayer. One ventured to ask another, did he not think the prayer was about to end. "No!" was the reply, "he has not prayed for the Getchells, yet."

SHE RUBBED OFF ALL THE ASHES

The Sani Yasi (holy woman) of India, smeared with sacred ashes and wearing around her neck the special token of a devotee of Siva, joined a group of Hindu women who were gathered in the home of a Christian Bible woman near Aruppukottai, South India. She listened—and believed. Then *at once* signified her acceptance of the new gospel by rubbing off all of the ashes. She then took from her neck the sacred bead on its little silver wire, and handing it to the Bible woman, said, "I'll not want that again."

EIGHTY BAPTIZED IN A MOUNTAIN VILLAGE

Heart warming experiences have met Rev. Alden H. Clark of Ahmednagar, India in his visits to many villages. In one mountain village about 80 people said they wished to be baptized. "In the new village of Apdud, where some time ago we baptized three families, and where the people had to repair two miles of road in order that I might come in the car, we were welcomed with the same enthusiasm as before," says Mr. Clark. "These people own fields and bullocks, and earn money also as masons. They are not dependent, but come out as Christians because of an inner urge."

THE GOSPEL FOR THE JEWS

The Hebrew-Christian Publication Society with headquarters in New York City, is celebrating its fifteenth anniversary. During its fifteen years of activity, the purpose of the Society has been to present the Gospel to the Jews through the printed page. During recent years the attitude of the Jew toward the Christian has changed and there is a growing need for this work. Many Jews are reading the New Testament with open minds and asking sober questions regarding the Messiahship of the Christ.

Mr. B. A. M. Schapiro, who is in charge of publishing literature adapted to the Judaic mind, is eminently qualified to prepare the publications which Jews need and desire. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of those who hear him or read his writings.

The literature of the Society is supplied without cost to those who apply for it and demands come from all over the world for its publications. There are constant calls for tracts previously published and great need for new ones which are in preparation.

CHAUTAUQUA FOR MISSIONARIES

Those missionaries of the American Board whose furloughs include the summer of 1929 should know of the kind hospitality that is offered to them by an association of Congregationalists that owns several houses on the grounds of the original Chautauqua Assembly. It gives the free use of some of its rooms to home and foreign missionaries of the Congregational Boards. It also provides conveniences by which persons may prepare their own meals, if they prefer to do this rather than to depend on the hotels, restaurants, and cafeterias that abound on the Assembly grounds.

Chautauqua's programs provide a great variety of religious, literary, musical, educational, and recreational opportunities. For example, last year there were addresses by such men as Dean Shailer Mathews, Bishop Francis McConnell, Rev. Donald Fraser, Dr. John Erskine, Dr. Howard Griggs, and other well known men; thirty-nine concerts by the New York Symphony Orchestra; Shakesperian and other dramas; also a number of classes for the consideration and discussion of various subjects. Doubtless this year's program will be equally attractive. In addition to these exercises that are open for all, reasonable fees admit pupils to schools where are taught languages, sciences, vocal and instrumental music, painting, etc. (The printer can add as many "etc.'s" as his supply of type will allow.)

Boating, baseball matches, tennis, quoits, and other amusements help to fill up spare moments if there are any.

Missionaries desiring to avail themselves of the generous offer should write to "The Congregational House, Chautauqua, N. Y."

THE CHILD OF FOREIGN PARENTS IN TURKEY

According to a new law adopted by the Grand National Assembly of Turkey: "Every child born to foreigners in Turkey after the first of January, 1929 is Turkish. These children may within six months of attaining their majority (according to the Turkish law—eighteen years of age) opt for the nationality of their father or mother. The children of foreign ambassadors, officials and attaches of foreign diplomatic missions and consuls and officials in the service of the State which they represent are excluded from these regulations."

INDIA FORSAKES ANCIENT PREJUDICES

The Indian Witness reports that last May in Simla three hundred leading residents of this summer capi-

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REV. CHARLES M. WARREN
AND FAMILY, MIYAZAKI,
JAPAN

Left to Right: Charles, Mary, Janet, Dana (now teaching at Doshisha), Mrs. Warren, Mr. Warren.

OUR MISSIONARY FAMILY

BY GEORGE ERNEST MERRIAM*

THE MISSIONARY

Long since we learned to love him and his wife;
But now tenfold the bonds are strengthened firm;
And our hearts beat with his, our spirits burn
To send to those in distant lands new life.
And thus, as he to them in Christ is true,
So we to him and Christ our vows renew.

THE WIFE OF THE MISSIONARY

If wife of ours be better half, indeed,
What fraction, then, is she who leaves her home
And braves the deep with crested waves a-foam,
To help her husband sow the Gospel seed?
We feebly sense the cost, the travail keen:—
The leaving all behind; the ache and fear
Of later parting with the children dear;
The long, long miles; the slow, slow years between.

THE CHILDREN OF THE MISSIONARY

We love them, whether known by name alone
And through the newsy letters "Mother" sent,
Which told of childhood wit and natural bent,
Or, later, through their visit in our home.
They too have felt the wrench of parting—yet approve;
And "In His Steps" they also plan to move.

Continued from Page 160

tal were present when by Vedic rites a girl belonging to one of the depressed classes was married to a high-caste Hindu. The editor says: "That such a marriage could take place anywhere in India under Hindu auspices, solemnized by a Brahmin priest, without public opposition and with the approval of leaders of Hindu society, is another welcome evidence that India is beginning to forsake ancient social prejudices."

PERSONALIA

MISS ALICE PETTEE ADAMS, founder and director of the social settlement in Okayama, Japan, received on January 24 a beautiful silver medal from the Home Department of the Prefecture. Five other social workers also received the medal in recognition of long years of devoted social service. One other was a Christian, Mr. Otagoro Komoto, an active worker and leader in the Okayama Church. After the presentation of the medals by the Governor the six were guests at a dinner given by the Social Workers' Organization.

REV. EMMONS E. WHITE of Aruppukottai, runs as an extra his new job as Director of the Kodaikanal Language School. That is, he conducts it during his annual vacation in summer and by correspondence during the rest of the year, with an occasional trip there for supervision. The two managing Missions are asking other Missions to cooperate with them in this School.

The life of REV. J. J. SETCHANOFF, which drew to its close on October 30, 1928, covered the history of modern missionary work among the Bulgarians up to the present time, the first American missionaries having gone to Bulgaria three years after his birth. An uncle of his, a famous teacher and writer, was on the committee which, with Dr. Elias Riggs, translated the whole Bible into the Bulgarian language. This uncle sent the orphaned boy to Robert College; his first year there was the year in which the college graduated its first class.

He graduated in 1873 at the age of nineteen, a young man of fine appearance, marked ability and unusual oratorical power. His Bulgarian college mates nearly all entered political life and gained prominent positions, three of them becoming Prime Ministers. But he chose to become a teacher in his native town, Samokov. Here, after a time, in their sincere and earnest search for spiritual light, he and his most intimate friends attended evangelical services and became converted. Bitter persecution followed.

---

*Pastor First Congregational Church, Buffalo, N. Y., which supports Rev. and Mrs. Charles M. Warren of Miyazaki, Japan.

In 1870 he had enthusiastically joined the movement looking towards a free Bulgarian Church and a free State. So also after the Russo-Turkish War, he defended the new Constitution with burning zeal, and argued for Bulgarian independence. His eloquence carried all before him.

For a while he taught Bulgarian language and literature in the Mission school at Samokov and also preached there. For four years he was pastor at Bansko; for seventeen in Philoppopolis, where he did splendid work. He often told the story of Dr. Washburn putting hands on his shoulders once during his college course, saying impressively, "Young man, you will become a minister of the Gospel." That had been far from his thoughts in the days of his youth, but in his mature years the pulpit was indeed his throne: there he was at home, an intellectual preacher, yet clear, forceful, eloquent. He drew the educated classes year after year, but the poor just as truly. With his talents he might easily have become Premier. But he had realized that spiritual enlightenment was the greatest need of his nation and that service he rendered all his long life. The epitaph he himself had chosen fittingly sums up his self-sacrificing career: "I have fought the good fight; I have finished the course; I have kept the faith. . . . "

Rev. Wilbur S. Deming's thesis for the degree of Ph.D., "Ram Das and the Ramdasis," has just been published by the Association Press. It is one of the volumes in the religious life of India series, and is a valuable contribution to our knowledge of the religious situation in India.

Miss Susan Annette Searle, President Emeritus of Kobe College, expects to sail for America on July 7th. She will spend some time in Southern California and expects to stay with her sister in Miami, Florida, next winter. In June, 1931, she will attend the fiftieth anniversary celebration of her graduation from Wellesley College.

Rev. C. F. Andrews, intimate friend of Gandhi and Tagore, made a deep impression on his hearers during a brief talk at the American Board ten-minute noon service, February 11th. In all India there is no Englishman so widely known, so respected, trusted and beloved by Indian people of all ranks, parties and creeds. Before taking orders in the Church of England he was for some years a don in Cambridge, and also did much social settlement work in the slums of London. Twenty-four years ago he went out to teach history in St. Stephens College, Delhi. He departed from all precedents in refusing the principalship of the college and insisting that the position should be filled by one of the Indian professors.

In 1913 he left Delhi and taught for some years in Rabindrinath Tagore's school, Shantiniketan. He still lives there and helps the school in many ways, though his activities now keep him traveling all over the country. For years he has been the correspondent in India of the *Manchester Guardian.* For several terms he has been the president of the All India Trade Union Congress. Whereever there have been inter-racial difficulties involving Indians—in South Africa, East Africa, the Fiji Islands, etc.—he has acted as an unofficial representative of Indian leaders on missions of reconciliation. It was during his first visit to South Africa that he became the friend of Gandhi. He accompanied the poet Tagore on his visit to China and Japan a few years ago. He is now in the United States at the request of both Gandhi and Tagore, to promote a better understanding of Indian life and its problems.

Nomsa—"little lady of the loving heart" is what the native people call Ruth C. Cowles of Johannesburg, South Africa. Miss Cowles was away from her work for many weeks the first of the year nursing her father in the Mission hospital at Durban. During her absence the people who attended her medical and baby clinics constantly called for Nomsa—their "little lady of the loving heart."

Miss Katharine Mix, R. N., who was commissioned at the July Foreign Missions Conference in Northfield, sailed February 1 from New York to take up work in the Mission hospital at Wai, India. She is the daughter of Dr. and Mrs. Clifton H. Mix, of Worcester, Massachusetts, was graduated from Middlebury College with the degree of B.S. in 1925, and has since been training at the Peter Bent Brigham Hospital, Boston.

THE CHRONICLE

Sailings for the Field

February 1. From San Francisco, Mr. and Mrs. Harold W. Hackett, returning to Japan Mission.

February 1. From New York, Miss Katherine Mix, en route to Marathi Mission.

February 15. From San Francisco, Dr. and Mrs. Vincent E. Wagner, en route to North China Mission and Miss Laura D. Ward, returning to Foochow Mission.

February 16. From Lisbon, Portugal, Dr. H. Veazie Markham, joining West Central Africa Mission.

Arrivals on the Field

November. At Vaddukoddai, Ceylon, Rev. and Mrs. Max H. Harrison, returning to Jaffna College.

Continued on Page 167

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REV. NELSON BITTON, HOME SECRETARY OF THE LONDON MISSIONARY SOCIETY, WRITES:

"Last week we had the pleasure of receiving from your Prudential Committee the following cable:

" 'The American Board of Commissioners for Foreign Missions, one quarter whose fields of work are in British possessions, devotedly joins in the prayers for the recovery of the King Emperor.'

"It was very welcome, and I can assure you it has been of service in strengthening the already close links which bind us to the American Board. Your message, however, had a wider influence and circulation than that given by the home constituency of the L. M. S. First of all we passed it on to His Majesty's Secretary and we received the following acknowledgment:

" 'I am much obliged to you for sending the cablegram received by the London Missionary Society from the Prudential Committee of the American Board of Commissioners for Foreign Missions. In thanking them for this communication would you be good enough to assure the Committee how greatly their kind sympathy with the King in his illness will be appreciated by His Majesty.

Yours very truly

(Signed) STANFORDHAM.'

"We also made the message public through the Missionary Press Bureau and it has received notice in quite a number of English papers. The by-products of our association in Christian work are not the least important elements therein. Such an illustration of our close connection in the work of the Kingdom of God abroad as was given in your cable message helps our people to realize how greatly Christian service surpasses the bounds of Nationalism, and is a reminder of the final issues of all sincere Christian service. The strengthening of relationships between the American people and ourselves does not depend wholly upon politics, and for this we may give God thanks. Your cable has reminded many of the wider issues of our united heritage in Jesus Christ.

"We send greetings to you all, and on behalf of the whole of the Headquarters' staff of the L. M. S. I want to express you a very sincere message of grateful thanks."

MISS CATHERINE QUICKENDEN WRITES FROM ARUPPUKOTTAI, INDIA

"Jebavalli, the saniyasi who was converted in August (see page 160) is steadfast and is daily growing in her spiritual life. When we visited her village last month we found her waiting for us with other women and girls. We had a crowded house all the time we were there. Jebavalli is learning to read, though at least thirty-five years old. She goes to the Bible woman's house every evening for her lesson and often spends the night there, for she is not content unless they have a time of prayer together. In the same village last month another high caste woman of forty also confessed Christ, so the two will probably be baptized at the same time.

"Yesterday we were visiting in our home town and in one house the pupils were very bright. Three out of four whom we saw have earned their New Testaments, which we give as soon as they can read easily and with understanding. As usual, the room was packed full of other women listeners. Among them was one elderly woman with a wooden leg who made her way painfully through the crowd until she got a seat just in front of me among the pupils. Then I found that she wanted to repeat some Bible verses that she had learned. She couldn't repeat them word for word correctly, but she knew the meaning of every one and in some cases, of her own accord, gave the meaning as she went along. From her answers to questions I think we may truly claim her also as a convert, though one who will probably not be allowed to confess Christ openly by joining the church, as she is helpless and would not be able to earn her living if cast out by her people."

Moslem Mentality

By L. Levonian

THIS interesting study deals more particularly with the Turkish mind. Here will be found answers to such important questions as these:

Is there a new Turkish mind?

Can new laws transform inherited impulses and modes of thinking?

Whither bound Turkey?

Dr. James L. Barton* says: "It is the most complete and authoritative interpretation I know of Turkish psychology."

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**Foreign Secretary of the American Board of Commissioners for Foreign Missions*

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MRS. BRIDGMAN WRITES OF THE MEMORIAL HOSPITAL

"In the five months since we were ready for patients, there have been 200 admissions, 110 women and 90 babies. A steady increase of patients as the months pass makes it evident that before long there will be no empty beds.

"To me this speedy fulfillment of my husband's dream is truly a miracle, and sometimes I wonder if I shall wake up some morning to find the big building vanished away. But it is far too substantial for that and beautiful, too, in its simplicity and spotlessness.

"The native probationers in their rose-pink uniforms with white caps and aprons provide a touch of color against the background of cool grey walls. There are nine of them, another coming in February, 'hand-picked' from scores of applicants. Each one realizes something of her high calling, a special purpose to serve the needy ones among her people. They are such a happy, enthusiastic group, so gentle and kind to their patients that I'm often told 'its like being in Heaven at the Bridgman Memorial!'

"And you must hear about Christmas at the Hospital. Dr. Smith had been training the nurses in carols, and as we gathered in one of the big wards on Christmas morning, it was to the sweet strains of 'O Little Town of Bethlehem.' Dr. Smith made a diminutive Santa Claus with a pack bursting with gifts for everyone down to the newest baby. Each little white cot held a baby dressed in little garments sent by the Vermont ladies, and lying under a pink blanket made by the Holyoke Association.

"So you can see that the Memorial Hospital is becoming a House of Friendship. Not only is it a place of refuge and comfort for our native women in their time of greatest need, but we pray that increasingly it may become a source of mutual understanding and helpfulness between the races."

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Continued on Page 166

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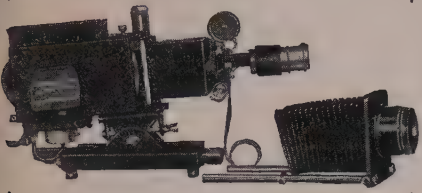

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THE ROAD TO CHAO-CHING

By SI TANNHAUSER*

The rice fields fester 'neath the moon,
All blackened, gaunt and bare;
The stench of mildew-vapored mud
Pollutes the stagnant air;
We walk with sad and sunken eyes
Where night no peace can bring
The dreary famine cluttered road
That leads to Chao-ching.

The hopes that were are as the dead:
The stricken blasted field;
The empty fold; the silent mill;
The land that cannot yield.
The flowers wither where at dawn
No feathered minstrels sing,
Along the hunger belted road
That goes by Chao-ching.

We walk where empty windows stare
The pallid stars in fright;
Where children cry in hunger
Through the watches of the night:
We stand by cold and silent forms
That smiled the eyes of Spring
When cherry blossoms bloomed along
The road to Chao-ching.

We weep for those we loved whose forms
The shallow graves bring rest;
We press the famished baby lips
Against the shriveled breast.
The bloodless hands, the sunken eyes,
The arms too weak to cling!
Oh, woe to us, we helpless ones
Of breadless Chao-ching!

Are there no ears to hear the prayer
Of these, the doomed, who plead?
No tongue to voice our suffering
No hearts to sense our need?
Oh, pity! pity! ye who dwell
Where peace and plenty fling
To waste the broken crumbs we crave
For bone-gnawed Chao-ching.

The rice fields rot by Tao-tse;
The cattle graze no more;
The Wolves of Hunger and Despair
Are prowling at the door:
Oh, ye who know not famished want,
Be swift, be swift to bring
A crust of bread to us who die
By starving Chao-ching.

---

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Continued from Page 164

at their husband's will or whim, to one where the Swiss code prevails, according to which women have equal rights with men before the law. And within a month, almost, we have seen the Arabic alphabet, the bane of our lives when we were in the Language School, give way to Latin letters. Presto! the Turks have the most phonetically spelled language in the world.

"We have grown to have admiration for people who can break with tradition like that. We respect deeply their efforts to educate their children and their earnestness in adopting new methods in education. They have a tremendous desire to westernize themselves. Yet they seem to lack the fundamental conviction that the welfare of a country depends first on the moral character of its citizens.

"The problem of our school is to inculcate that idea in our students' minds. A great deal of thought has been given to make the curriculum help to build character. The influence of fine personalities on the lives of individual boys will do that most surely.

"There are about three hundred boys this year. The place fairly hums with activity. After a busy day of classes the woodwork shop becomes active; sounds, harmonious and otherwise, come from the music rooms and typewriting rooms; and every part of the campus is alive with boys playing tennis, football, baseball, basketball, or volley ball. The two families on furlough have returned, the Maynards and Reeds, and there is a fine group of seven young American teachers besides."

REV. GEORGE MARSH COMMENTS ON WORK IN BULGARIA

"Mrs. Marsh and I returned awhile ago from a two months' absence, finishing up with three days in Bulgaria. We were much impressed with the devotion and effectiveness of the missionaries there, all of whom we were so fortunate as to meet. We felt that Mr. Holway had done a fine piece of work in relieving the earthquake sufferers.

"We were delighted with the splendid progress of the Sofia schools under Mr. Black. The young women entered the new buildings last September. One of the things which particularly interested and pleased us was the large degree in which Mr. Black has developed industrial work in the school. *All* the furniture for the new buildings is being made in the school shop at Samokov.

"We have had a very good year in the School of Religion. I have appreciated the devotion, effectiveness and fineness of Prof. Michaelides' work."

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ARRIVALS FROM THE FIELD

January 27. In New York, Miss Juanita F. Ragsdale of Madura, India.

MARRIED

January 27. In Jericho, Vermont, Miss Mary D. Cashmore and Mr. Alford Carleton, both formerly of the Turkey Mission.

DEATHS

January 25. In Albany, N. Y., Dr. Charles W. Young, aged 54 years, formerly of North China Mission.

February 7. In Peking, China, Miss Helen Gallagher, aged 28 years, of North China Mission.

MARY HARRIET PORTER

On January 10th, in La Mesa, California, the long and useful life of the first missionary of the Woman's Board of the Interior came to a swift and peaceful close.

Mary Harriet Porter was born November 22, 1846 in Green Bay, Wisconsin, where her father, Rev. Jeremiah Porter, was a home missionary. This was her home for the first twelve years of her life. Her schooling was received here, in Hadley, Massachusetts, in Rockford Seminary (Illinois), and in the Porter School of Farmington, Connecticut, so that both New England and the Middle West had a share in the influences that shaped her course.

March, 1868, she left for the North China Mission, arriving at Peking the middle of June. That autumn Mrs. Bridgman had to return to the United States on account of ill health, and the full burden of the little school for girls which she had started fell upon the young teacher who had not had much time to master the language. In 1872 she welcomed her brother and Rev. and Mrs. Arthur Smith to Tientsin. Ten years later the five (Henry Porter having married) moved to the new station of Pang Chuang where she devoted herself to evangelistic work among women.

Her brother, James Porter, visited the work in Peking he had aided so much. In 1911 Mary Porter, who had been in charge of the Bible Training School for some years, retired from the Mission, returned to America with James and made her home with him for the rest of her life. These closing years were by

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no means idle: La Mesa was a point of departure for visits to many of the churches of Southern California eager to hear of the great changes and hopeful outlook in China. Here she wrote "The Evolution of a Woman's College in China," the Memorial volume of Miss N. N. Russell's work, and "Gleanings from Chinese Folk Lore," besides other pamphlets and articles.

At the last beautiful services which were conducted by Dr. Scudder, her old associate, Dr. Arthur Smith, spoke of her heredity, her early life and later work. Her successor in the Bible Training School was also there and writes "Such a strong friend—such an anchor—gone from us all! She helped so many! There are so many to sorrow for her!"

MISS HELEN GALLAGHER

Miss Gallagher, who died suddenly in Peking on February 7th, was just completing her first term of service in China. Only a few days before word of her death was received, letters came from her telling of her joy in her work and her plans for her furlough.

She was a native of North Dakota and graduated in 1922 from Carleton College, Northfield, Minnesota, in which state she taught after graduation from college and made her home. In the summer of 1924 she went to Fenchow, North China, where she taught in the Lydia Lord Davis School for Girls. Later she became a teacher of English on the staff of Bridgman Academy, Peking, a school of junior and senior high school grade for girls.

Miss Gertrude Wyckoff writes of her: "Helen Gallagher was a very winning, sweet spirited, unselfish, faithful and earnest young woman, whose example of Christian living inspired the young students with whom she worked. Her talent in song was always gladly used to add to the pleasure of others. She was a cheerful sharer of her time when it was possible to be helpful.

"In anticipation of her furlough she said, 'But I shall leave a big piece of my heart in China.' She has indeed, tho not as she meant it, and it must be that many mourn her final 'Homeland' journey. May the fragrance of her life remain in the schoolroom groups and be passed on to other lives!"

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CHINESE CHRISTIANS DESIRE MISSIONARIES

The Executive Committee of the National Christian Council of China, under date of October 19, 1928, issued a statement concerning the need for missionaries:

"In spite of the fact that in some cases missionaries have withdrawn owing to necessary readjustments, the Council is deeply convinced that, for a long time to come, there will be such a need, and that the help of missionaries will be required in one part of China or another for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will still be some service to be rendered by missionaries, and there is an ever enlarging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service.

"If the opportunity of today were but realized by students and other young people in the older churches, there would surely be a large offering of the finest men and women to come in as fellow-workers in the common service of the Church in this land.

"The whole question of qualification, training, and work of missionaries has been referred to a special committee for careful study from the point of view of Chinese Christians, the missionary himself, and the ever changing conditions in this country."

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